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QUALIFYING MEN FOR CHURCH WORK

By
GERRIT VERKUYL, Ph.D.

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Qualifying Men for Church Work

By

GERRIT VERKUYL, Ph.D. (Leipsic)

*Field Representative, Presbyterian Board of
Christian Education*

*Author of "Things Most Surely Believed,"
"Devotional Leadership," etc.*



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*To the memory of
Mr. John Isaac Parsons, Santa Rosa, California,
who found this human plant
and placed it where it might enjoy
the growth which the Great Gardener
had always intended.*

FOREWORD

THE deepest need of our world is Christian leadership. Beginning with the home, and touching every conceivable phase of life—in each institution, organization, establishment and enterprise—there is a call for men who plan, initiate and carry through with Christ a wholesome, benevolent program. None but men of Christian calibre are able to respond to our modern needs.

This means that the Church must address herself to the qualifying of Christian workers, and it is with the conviction that such workers can be adequately qualified, even in face of the most severe demands, that these chapters have been written.

First we are portraying the present needs of, and then the available supplies for, Christian leadership. But the qualifications for such leadership must be clearly understood; so we study illustrious men of sacred history, contrasted with others who fell short of the highest achievements. With this background we can more readily discern and prepare the requisite personnel for modern church work. It soon grows clear that no qualification process can safely be imposed. There must be

genuine coöperation between trainer and trained, each contributing his share. Serious endeavor is required of the person in training.

To observe how God has continually trained workers, our study is invigorated by comparisons between Christian and non-Christian leaders of modern times. Finally, the urge and aim of all Christian leadership must have emphasis which is expressed in the leading of lives toward Christ.

These chapters form convenient lessons for Sunday and weekday classes in the local church, for Training Schools and Summer Conferences. We have taught them on such occasions before their present appearance in print. To facilitate both teaching and individual study, the chapters are divided into sections and paragraphs that show consecutive steps. Careful notice of headings and of introductory sentences will aid the mastery of their contents.

At the close of most chapters are suggestions for discussion. For sake of stimulus and variety such additions are occasionally placed within the chapter.

The books recorded for collateral reading may be secured at or through the public library. If few books are thus available, these few may render double service with small loss to the student.

The daily Bible readings are in line with the re-

lated studies and serve to enrich them. If they alone were well pondered over, they would present the essence of these chapters.

The purpose of this book will not be fulfilled unless by means of it the men of our churches shall be stimulated and instructed to accept places of responsibility for the furtherance of Christ's control. Wherever these studies lead on to leadership under our Chief Captain, there our loftiest hopes are attained. For there is no greater office given under heaven whereby men may serve God than to lead this generation into full surrender to the Son of man.

G. V.

Chicago.

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I

DEMANDS FOR CHRISTIAN MEN

*"A time like this demands
Strong minds, clear eyes, pure hearts and ready hands."*

WHEREVER there is opportunity for progress there is demand for leadership. No such demand is felt in the cemetery. There is little need of it in the sick-room. Among convicts leadership is dangerous. But no sooner is there a chance for wholesome advance than leadership is required, and nothing but prepared leadership will suffice. Witness the situation of our country when we faced the World War. Our great need was not merely millions of men, but hundreds and thousands of men who could train men.

Leadership, to be reliable, must be Christian. Where the lordship of Christ is not recognized there eventuates a groping after apparent benefits, a feverish working out of bizarre or futile programs, and frequently an enslavement to passion. There is no vision, and people perish. A Christian leader is required, aware of the program of God and sympathizing with men. Retrogression follows on the heels of progress even among Christian people without adequate direction.

The need of Christian men has been universal from the beginning. Local mismanagements, na-

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tional wrongs, world evils have persisted mainly for the lack of godly guides. Correspondingly, the boons that have blest mankind have invariably had their source in strong men who listened to the voice of God.

I. Demands Outside the Church

(1) *Science has outstripped character.* Emphasis is strong on ways of conquering nature about us with little stress on the conquering of nature within. The discoveries of modern times make us "rejoice with trembling." Inventions that were planned for the service of man are being applied for the service of self. The automobile is a striking instance. Drivers without character are daily requiring their victims. Thousands in our good land are mourning fatal losses due to this great invention. Manufacturers are now holding new inventions for speed locked in their strong-boxes because they dare not let them loose on the public.

Similar inadequacies occur in medicine. It is possible for one person to administer disease germs to accomplish another person's death; yet to remain free from court punishment. Unmarried people can indulge their passions to the full, without fear of consequent childbirth, and with protection against venereal diseases. There is apparently no limit to the possibilities of science. But each discovery presents a further plea to men for the control of self; which means the yielding of self to Jesus Christ and the acceptance of His standards.

(2) *Politics need infusion of the Christ spirit.*

In our commonwealth those who govern are supposed to represent the governed. The supposition is contrary to fact. The common people average better in character than do the politicians. Good men, however sorely needed, refrain from leading positions in their municipality. Worse characters, who love not labor but lucre, gain positions of prestige. This is not so true in places of highest responsibility because such places are subjected to closer scrutiny, and also afford more honor. But we and our children live and move in these smaller groups where lesser characters rule. Christians are needed to make Christian laws and to enforce them in Christian ways,

*“Men, whom the lust of office does not kill;
Men, whom the spoils of office cannot buy;
Men who can stand before a demagogue
And damn his treacherous flatteries without blinking.
Tall men, sun-crowned, their heads above the clouds
In public duty and in private thinking.”*

(3) *A rising generation is looking for leadership.* Oncoming youth is wistful. They never travelled this way before and are willing to try new ventures. They find the air full of voices that call them this way and that, and which path they shall follow depends greatly on the strength of each appeal. They find leaders enough to direct them, who are themselves ignorant of Christ's leadership. Commanding Christians, near to them in sympathy and experience, are requisite for these youths. For lack of such leaders even now thousands of youths are

slipping, lost to the Christ who would save them and to the Church through which they ought to serve. Apparently, "No man careth for their soul."

(4) *Whole nations are wandering Christlessly.* They require Christian hands and minds for their internal affairs as well as for the establishment of relationships with other nations. They need not surrender their patriotism; but they need the all-inclusive spirit of Christ in their feelings and dealings toward others. Without national character the treaties that are made become only "scraps of paper." But national character depends upon national men of character, and character is assured by adherence to Jesus Christ. The greatest need of nations is trained Christian men.

(a) *Russia under avowed non-Christian control* is now a menace to the world. Not until those elements within that country, that compose "the salt of the earth," shall have gained force and aim for their initiative in government can there be any hope for that large commonwealth. A knowledge of God's ways of peace is Russia's only salvation.

(b) *France*, after centuries of stoning her prophets and driving out the followers of the lowly Nazarene, has found herself depleted of the choicest leadership. A spirit of revenge has blinded many of her sons so as to miss great ideals. Under delusion of success through selfish diplomacy she is in danger of moving on to her own ruin. None but men who appreciate Christian principles are able to save the situation.

(c) *The story of Japan is equally familiar.* Al-

though her advance in civilization was initiated under the inspiration of such Christian men as Verbeck and Neesima, their number was inadequate. Her ambition has been to gain the power of Christian nations without their Christian virtues.

(d) *China*, the eastern giant, was comparatively safe while still asleep. But *China has awakened*. Her future depends completely on her leadership. Without the right leaders, China is but a combination of Japan and Russia, godless and cruel. But molded after the principles of Christ, China will yet stand among the nations greater than Great Britain and America for the world's healing.

(e) *Africa*, too, so long exploited by Europe, *has reached the parting of the ways*. Many there are still singing,

*"A very old trail is a very good thing;
It sure must lead to a very great king.
And so with customs of years of yore
We do what millions have done before."*

But gradually that song is being discarded. Islam is invading from the north, the white man is penetrating from the south and from the west. The struggle for control is on. Whether Christ will conquer Africa depends upon His followers, whom in His gracious plan He has ordained to leadership.

(f) *India is aroused*. Its agelong contacts with the British people have incited the spirit of liberty. Old ways are passing; new ways are being acquired. India is producing native men, whom the

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people are ready to follow. To the measure of their Christianity shall they bless or curse their country.

(g) Nearest and therefore in a sense most important to us is *South America*. The men who reached her shores were led by the spirit of adventure and were dominated by the Church of Rome. Their arrival antedated the Reformation by a few years; but Spain rejected the wholesome influences of that great movement. Leadership in Latin America has never been Bible Christianity. The urgent question is whether the Christian manhood of the United States is ready and willing to come to the help of the Lord in making South America truly Christian.

(5) *Nations are forming their programs*. That the world is moving none can doubt. But whither is it going? "Anywhere, provided it be forward," exclaimed Livingstone. Is the world moving forward? Is a forward movement possible that is not Christward? Modern thought needs for its center the ideals of Christ. Modern activities must be permeated with the principles of Christ. Never was the call for Christian men greater, and the opportunity so measureless. The awakening nations are passing through their melting processes; they are being cast into their molds. As the issues now develop so will the course of history be five hundred years hence. But these issues will be what the world's leaders make them. Let Japan stand for an example which Christian civilization cannot afford to see duplicated.

(a) *The programs of the nations can prosper*

only in so far as they agree with the program of God. "For I doubt not through the ages one increasing purpose runs." He who believes in God must have confidence in the wisdom, the benevolence, the certainty, and the comprehensiveness of His plan. The essence of God's plan is revealed in His Word. God loves the world and wants the world to love Him. The teachings of Jesus, centering in God as Father and aiming to make mankind one great brotherhood through the redemptive power of Christ, these suggest the program of God. Hate, bitterness, rivalry for self, have no place in that program. The principles of "The Sermon on the Mount" must gain control to the earth's remotest bounds. To go against this benevolent program is self-destructive.

(b) The program of many nations is contrary to this declared program of God. With individuals here and there willing to accept the teachings of Jesus for their rules of conduct, the aggregate of individuals that make up nations refuses to accept these principles. Strong men who follow the Christ all the way are still too few. There must be definite training for world leadership, beginning with municipal leadership. The tide of national selfishness must be turned into channels of good will toward men. The Church must raise up political teachers everywhere whose influence shall tell for God.

(c) Anti-Christian programs have already shown their inadequacy; they have failed to give satisfaction. Leadership without Christ stands self-condemned. Thoughtful people are turning

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elsewhere for direction. A highway is thus being opened and a way for the entrance of the Prince of Peace, whose followers are the God-appointed leaders of men.

II. Leadership Demands Within the Church

The secret of efficient service and of accompanying success within and without the Church is adequate Church leadership. Where this is available a comprehensive program can be mapped out and worked out; but where this is lacking, there is neither program nor action. Although one single "seer" may do much, he finds himself in constant need of helpers. "One shall slay a thousand; and two shall put ten thousand to flight." No lone worker, however diligent and determined, can inaugurate and bring to completion a comprehensive program. He needs intelligent and loyal coöperation. Let us consider the leadership that is needed in the local church.

(1) *The pastor.* With larger churches having more than one pastor, and small churches combining under a single pastor, there are about as many active pastors needed in the world as there are local churches, presuming the churches are needed. The demand upon Christian men for the pastorate is therefore enormous. The supply for this demand has to find its sources somewhere. Consecration, more than average intelligence and education, and many more virtues are demanded of the Christian ministry. It is not sufficient that the pastor be a good Christian, a good student, a good preacher, and a good mixer. He should be all these com-

bined. Nevertheless, the one criterion by which he stands or falls is his ability as a leader. Of that enterprise called "his church" he is the superintendent. As superintendent of his congregation he must not run his legs off with every detail, but must map out the general program of each coördinating agency in his church, show ways of accomplishing things, help secure the right workers, and inspire all who labor with him toward the accomplishment of a goal. He must clearly see the purpose for which his particular church exists within the community and within the denomination, and make plain that purpose to the people. He must search for and train his helpers, and needs constantly to discover and awaken new leadership material among his people. But how shall he train up leaders unless he is himself a leader!

Not seldom the surest and safest force on whom the pastor may rely is "The Mistress of the Manse." She may not be president of this society and chairman of that committee; but she senses inadequacies and feels pulses of which her husband is ignorant. She represents a lay element whose contacts he does not so fully understand. She is his best second. Many a pastor has owed his success to his wife, both in the pulpit and out of it. It were well for the girl whose path is leading toward the manse to follow a course of training in religious theory and practice while her fiancé is attending seminary.

(2) *The official board.* There is need in every church of a responsible, representative group, to whom the direction of activities may so far be com-

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mitted that they shall sustain the pastor in his program. They should be far-visioned and sympathetic enough to map out the program with him. One section of these officials may have charge of the spiritual interests; they are the wardens, the session, the consistory, or the board. They have much to do with the calling and retaining of the pastor; with the educational features of the church; with the unifying of minor organizations into one integrated plan. These officers need to understand the needs of their congregation, and ways of meeting these needs. They must see standards and goals that shall help each member to move onward and upward. It is theirs to make felt the power of their church to individuals within and without their constituency. They must fully justify the existence of their institution in their community. But they can neither fulfil nor appreciate their sacred task without thorough preparation. Blind leaders of the blind are doomed to stumble into ditches.

Another section of these general officials is concerned with more temporal affairs,—the building and its equipment; the financing of the work; the adjustment of benevolences. They need to know educational requirements; else, how can they construct and equip the building! They must acquaint themselves with their community; else how can they minister to people's wants! Their knowledge of the kingdom may not safely be confined to their own parish; for the Church's gifts are to go to the ends of the earth. They are responsible. But they cannot take intelligent action without consistent preparation.

(3) *Organization officers.* More immediately engaged in the Church's work than the official board are those who help direct the organizations. Among them the Sunday school superintendent maintains a prominent position by virtue of the numbers and the established time at his disposal. Given an efficient corps of helpers and adequate facilities there is no limit to the meaning of his task. His influence may match that of the pastor. Most churches prosper or stand still according to the management of their Sunday school. A strong, Christian superintendent holds the key to countless doors that will open Christward. But the self-satisfied, bigoted, irreverent, or unready guide shuts heaven's door to himself and to others.

Other men of power are in the making. There is an associate superintendent for the Sunday school in training for larger tasks. The secretary may need assistance; so may the treasurer. A classification secretary may be needed. Ushers are required for welcoming and seating arrivals. In each division and department there is a set of officers. Classes of youths and adults have their chairmen and committees. Then there are other organizations,—the Young People's Society, whose primary aim is the developing of Christian leadership; the Missionary Society; the Ladies' Aid Society; the Men's Brotherhood, or its equivalent; the Boys' and Girls' Weekday Clubs; the Church Vacation School; the School of Weekday Religious Instruction. There is the choir for the purpose of leading in praise; perhaps an orchestra, too, unable to serve except in a reverent spirit. In some form the local

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church offers an opportunity for leadership to each of her members. We can see this more distinctly if we consider the church horizontally, by ages and departments.

III. Leadership in Age-Groups

(1) *Little children.* Not vainly has it been written, "A little child shall lead them." Every child, in any way connected with the Church, should from his earliest years be helped to lead other children, other members of his family, and particularly his parents, in the presence of Christ. In the majority of homes the little child forms the sole link between the family and God's kingdom. No word of prayer is heard in that home; no reading of the Bible; no sacred song; no blessing at the table. Conversations do not suggest that God rules over all. But so soon as the child is enrolled in a Cradle Roll Department, all this must change. The Cradle Roll worker will acquaint the mother with children's prayers. Either out of pride, or out of reverence, the mother is glad to have the child ask the blessing at the table. Simple songs may soon be added, and prayers for morning and evening. The child may bring the Christ-child in the home.

Ere long the little one arrives in the Beginners' Department, where sweet stories of God's power and grace are heard. Leaflets are sent home with the children, to be read to them by their parents. Father and mother are invited for special occasions,—for the child's birthday recognition; for Christmas; Easter, Children's Day; Rally Day. Sorrow enters the home; when teacher or pastor brings

comfort. But all these steps depend upon initiative in the Church.

(2) *Juniors*, 9-11. Leadership service awaits the Junior in a most literal form. There are younger children, whom parents fear to send to Sunday school, or to other organizations of the Church. These our Juniors may conduct from their homes and back. To insure such leadership, duties must be distributed; for a Junior soon wearies of the same task. A Junior choir should be trained in every church. Juniors can be introduced to missionaries and their children, for correspondence and wholehearted giving. A Junior gladly writes essays on the lesson and is able to contribute to the prayer that is used in the organization. During the expressional period, he will, if rightly coached, stand up to tell what he has gathered from reading, hearing, and observation.

This Junior requires careful nurturing in worship, instruction and service. His memory may be enriched with the choicest of Bible lore, in story form and by way of verbal memory work. Above all, he needs the personal contact of some Christian whose likeness to Christ inspires him with a desire for similar likeness.

(3) *Intermediates*, 12-14. To the activities and participations of Juniors, all of which Intermediates may perform, there should be added the organizing of the Sunday school class with officers and committees for a definite service program. These early adolescents are able to render help in Church Vacation Schools at the craftwork tables. They have advanced in ability to lead devotions, and

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have mastered more hymns and Scripture. Before the close of this period the meaning of Church membership has been made clear to them and their need of making public confession of Christ. Regular attendance at the church services may justly be expected of them.

(4) *Seniors, 15-17.* The leading of devotions should frequently be in the hands of Seniors. Not until they have personally led others in worship can they understand what joint worship really involves. Most activities suggested for the Intermediates can be conducted better by the Seniors, because of more thorough training. One period each week should be devoted to definite training instruction, usually termed the "Teacher Training Course."

Most of these youths are in the High School, where Christian counseling is greatly needed. Because of their experience in our church organizations, Christian youths naturally take the lead in High School affairs. They attract attention in literary work; they know how to conduct socials. In many instances they show outstanding prowess along athletic lines. This chance for leadership our youths must grasp and turn in the right direction. If they fail in this, they deny their preparation and forfeit the rights of leadership in the world. If they are faithful they are but beginning a career of enjoyment for themselves and of praise for their divine Leader.

(5) *Young People, 18-23.* Idolized by Juniors and Intermediates, who do not dream of being eighty, but who greatly long to be eighteen, our Christian young people have more chances for in-

fluence than they can follow up. Happy is that youth whose home and church have given him the requisite education. There is teaching in the Sunday school; direction of Boy Scouts and Pioneers; aid to social programs of those younger; entering into the councils of those older; choir leadership; ushering; personal evangelism. Every activity of Christian thought, life, and work is open to our young people. Meantime, there should be further theoretic training for leadership,—a systematic knowledge of the Bible to form a philosophy of life; acquaintance with the story of the Church; understanding of the principles of stewardship; a study of social conditions,—all in relation to God.

(6) *Adults, 24 and over.* The Christian adult, if normal and thoroughly trained, is a Christian leader. This leadership begins at home, where he conducts or helps to conduct family worship. It reaches into the organizations of the Church, already mentioned. It must go on into daily living, where professions of every type, and enterprises of all sorts claim his attention. It is there that Christianity finds its most numerous avenues of directive service.

(a) *Labor and capital.* Labor has been transferred from the home to the factory; from the family to employers. This change has served to relieve workers from the perpetual grind of unfinished hours; but has also enhanced in them the feeling of "working for hire," with a sense of dominance on the part of employers. The workman has learned to combine with other workers against oppression. But unions are led either by

good men or by bad men. The Christian laborer must gain control of labor unions, that there, also, the principles of Christ may prevail. Else the union movement is doomed. Similarly, employers are banding together to protect themselves against threats of labor. Their aims are rarely dominated by the spirit of Jesus. Yet, without this spirit, there is unending strife that leads to hurt and ruin.

(b) *Public instruction.* A growing generation is influenced daily by those who instruct them. The teaching of particular doctrines is rightly forbidden in our public schools. But attitudes cannot be forbidden, and character is beyond the law. It makes a vast difference in the rearing of our children whether their teachers are Christian. Unconsciously, the Christian teacher will help his pupil to see life in relation to God, both in the classroom and in daily living. Christian direction of our public institutions is among the greatest needs of our country.

(c) *Other professions.* Vocations are, as the word implies, callings. Not the minister alone, but every worker should follow his "calling." He should think of Him, who called him. The Christian physician can render more spiritual service in the sick-room than can the pastor. The Christian lawyer may make and help execute laws more righteously than any minister. The editor of a daily reaches a larger constituency than the man in the pulpit. The public lecturer is primarily a teacher. Christian workers are needed in all these callings.

IV. Christians at Work Outside the Local Church

Many hands are required to fulfil the tasks which a needy world demands and which the local church as such can scarcely reach. The great majority of these benevolent servants are members of some church. The work they do has grown out of the program of the Church. It would never have been thought of, but for the Christian principles which the Church has been teaching and practising. Typical of many, the Central Presbyterian Church of St. Paul, Minn., some time ago took a canvass of the activities of its church members outside of her church organizations. Barring all workers who received any pay for their services, it found one hundred and thirty-two of the members laboring in thirty-four non-church organizations.

We need, besides, only call attention to the full-time Y. M. C. A. and Y. W. C. A. workers; the call for help from home and foreign field for physicians, trained farmers, artisans and teachers; to bring this study to a close. The cry of the times is for Christian workers. How shall the demand be met? Upon our right answer depends the future.

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Make a list of officials and leaders in your own community and state. Are they Christians? Are they efficient?

Make a list of teachers and public men of all types. Are their influences Christward or away from Christ?

Take up the leading ideas of successive paragraphs in the chapter as they warrant discussion—advance of science over character; the representative qualities of our representatives in government; the modern leaders

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of our youth; lack of Christian leaders in Russia, France, Japan, the African continent, India, and South America. The programs of these nations.

Make a list of actual leaders in your local church, not one excepted. Have they been adequately trained for their tasks? Are those who must ultimately take their places being trained? What should they respectively know? What would help them for adequate service? What time is available for right training?

Consider leadership training by ages,—the tasks, the helps, the progress from stage to stage, the mutual aids of younger and older candidates for leadership; the demands for adult direction.

Are these demands diminishing or increasing?

Discuss Christian activities beyond the local church. Observe how much is done by Church people outside the local churches.

In studying the next lesson reflect what signs of leadership you have observed first in yourself and then in your acquaintances.

COLLATERAL READING: *Religious Education of Protestants in an American Commonwealth*, Vol. I., Ch. V. *What Shall I Do with My Life?* by H. I. Donnelly. *How to Choose the Right Vocation*, by Holmes W. Merton.

DAY BY DAY: Gen. 12:1-9; Ex. 3:1-10; Jer. 1:1-10; Ezek. 2:1-8; Matt. 7:13-23; 2 Tim. 4:9-18; Isa. 6.

II

LATENT CHRISTIAN MAN-POWER

"Our hearts unstirred are tombs in which gods lie buried."
—Seneca.

AS there never was a time without a need for right leadership, so was there never a normal growing person without the desire and the capacity for leadership. The first commandment that has come down the centuries is, "Thou shalt have dominion." This divine utterance is in agreement with the whole arrangement of that world in which man is placed; in agreement also with man's nature, made in the likeness of God. *God has set the urge of leadership in man's heart.* He who fails to respond to that lofty passion falls short of his greatest calling.

I. Leadership Practice

The inner urge for leadership finds various avenues of expression. There is some phase of activity in which each of us can excel; while not the greatest genius is able to lead in every phase of thought or action. If in our human inter-relationships we find but little opportunity to lead, then there is still a whole world of animal life and mineral matter.

The earliest injunction for the exercise of dominion concerned animal and mineral nature. According to sacred lore man began life in a garden,

in which God placed him "to dress it and to keep it." This was man's first exercise of leadership; for he learned to control the forces of nature and to subject them to his reasonable will. He still fertilizes the soil, cultivates it, puts in seeds, and in due time derives a crop. Silently, without a murmur, the earth obeys. She welcomes the seeds in her bosom, reacts favorably with germination, and "yields" a harvest. This states with exactness what is happening; the harvest is a *yielding* on the part of the earth.

But something is happening also to the gardener. He has been acting in agreement with God's great command, "Thou shalt have dominion." In consequence, while the earth obeys him, he himself is nurturing within his soul the spirit of mastery. This growing power may remain confined chiefly to his humble labors in the soil; it may not find supreme expression among men, except in his own home. But it remains vital within him and passes on from generation to generation, till one day a son of the soil moves to the city; where the command, "Thou shalt have dominion," no longer applies to mineral matter. Then will the sense of leadership arise in greater meaning. True to his ancestry, the gardener's or the farmer's son becomes a leader among men in the great city.

The gardener's genius for leadership is typical of many other occupations. The miner, who digs into the bowels of the earth and brings forth ore, is carrying out the same suggestion. The teamster, who controls from two to sixteen horses, displays a power of mastery equaled by few. There is a

germ of leadership in every one who produces. The urge toward ownership is near akin to it. Man wants dominion; for God made him so. What do the chairs, the dishes, the window-curtains and the bed-clothes mean to the child compared to his toys! Others tell him what to do with household articles; but he himself handles his toys as he pleases. Over them alone he exercises dominion, and for them alone he really cares.

II. Leadership Reciprocity

Every person employs and is employed, serves and is served; except rich and poor bums. Men in the highest positions serve most people. The President of the United States is the servant of every American citizen. He was elected on these terms; he gave his oath of office with that understanding, and he is faithfully trying to fulfil his promise to us all. The Pope of Rome terms himself "*Servator servatorum*," a servant of servants. Our representatives in the government are the servants of their constituencies. Directors or boards of corporations are the servants of these corporations. School teachers are public servants. The pastors of our churches are called "ministers" because they minister to our spiritual needs. Every army officer is under command of some higher officer. The sergeant's title is identical with that of the minister; it means "servant." Our grocer, too, is our servant; so are "the butcher, the baker, the candlestick maker." We ourselves, if we are entitled to a place on this planet, are serving in some capacity.

At the same time all are being served. The grocer is served by the drygoods man; the minister is served by the physician; the board of education employs teachers, who in turn exercise authority over pupils; the sergeant has corporals and privates under him; the President of the United States is commander-in-chief over all the American armies. There is a wholesome interchange throughout society of serving and being served, of leading and being led. There is a give-and-take that redeems us from slavery and that guarantees liberty. The tramp, who refuses to serve and expects the world to wait on him, still feels some urge of leadership and keeps a dog.

III. Varieties of Leadership

It is possible for every human being to develop leadership because the phases and avenues of leadership are so infinite in number. The same person may be and must be *a leader in one direction and a follower in some other direction*. The same person may lead in more than one direction; but human limitations forbid him to lead in every direction. Others, much inferior to him along his chosen lines, will prove superior along lines in which they are well versed. They had experiences which he lacks; they have thought out problems that are strange to him; they have overcome obstacles that never faced him. Denial or neglect of these vital truths has frequently brought harm and great humiliation to otherwise strong men.

The chief source of leadership variety lies in the mental make-up of people. There are those in

whom *emotions* play the greatest rôle; their thinking and their decisions are controlled by their feelings. Others consider *reasoning* and everything related to the intellect of highest importance. They will not give vent to their feelings at the expense of their reasoning powers. Again, there are many of *strong will* and firm determination, who may look to others for the best reasons of their action, and who shun the influence of the emotions; but they carry through their plans. Again, in some *these several powers are harmoniously balanced*; or they lean toward the one group or the other, but not too dominantly. Thus mankind is made up of many variegated characters and natures, each seeking and finding his place in a busy, booming world and each working best in agreement with his essential characteristics. To each of them the opportunity for leadership is given and a world admonishes them to regard the opportunity their duty.

(1) *Intellectual leadership.* There are many remarkable men to whom the world looks up with respect, because of their clear, logical thinking. They have ideas; they can see through problems; their imagination is rich. They are in a sense lights of the world that help others to walk without stumbling.

(a) *Theologians.* The life of a genuine theologian is devoted to the study of God. He searches for reasons in every realm of life for faith in God, tries to discover the laws of God related to man in particular and to the universe in general; considers in *what manner* God has revealed Himself and

what He has revealed; and endeavors to apply this knowledge to the thoughts and actions of men. Spite of slurs and calumnies by ignorant people, both in the Church and out of it, the service of the theologian is incalculable and his value as a leader ranks among the highest; for his interests are centered on God in His relation to the world. The doctrines he teaches will influence people in all walks of life whose actions will be different because of those teachings. Yet, a theologian may be found among the humblest of Christian men.

(b) *Philosophers*. The philosopher, as his name implies, is a lover of wisdom. Like the theologian, he thinks deeply concerning the problems of life, the origin and destiny of things, the inter-relationships of the universe. But, unlike the theologian, he does not start his thinking from Scripture, or from other revealed systems of truth. He attempts to discover truth for himself. He examines every available source, considers each vital fact within the range of his knowledge, and thus labors to form his own system of truth, all-embracing enough to include all relationships of life and stable enough to live by. The greatest of the world's philosophers, like the greatest of the Church's theologians, are in the front rank of thinkers whom whole schools of thought will follow. But lesser men of common clay may also form their own philosophy and influence others along lines of their own thinking. They follow the plow, or sail the seas, or serve behind the counter.

(c) *Scientists*. While the philosopher is concerning himself with sweeping, world-wide princi-

ples of being, the scientist studies objects, items, and tangible facts. He concerns himself with things and the laws that control them. In many instances he provides the working material from which the philosopher may form his system of truth. Not seldom, in face of many related facts and interactions, he becomes himself a philosopher. But his work as a scientist remains with the lense, the scalpel, the scales, the microscope and the telescope. Through these he is able first to set up and then to verify or discard hypotheses; through these also he offers the world his inventions. He is seconded by ten thousands among our teaching forces.

(*d*) *Lawyers.* The scientist attempts to discover laws which God has laid in His universe. The lawyer tries to discover human needs and principles of behavior and to form laws accordingly. Great men have shown leadership as international lawyers; because they could draw up agreements that were satisfactory between nations. Others had ability for making national laws, or state laws, or municipal laws and regulations. At times these same men labored to make the law clear to others. Questions arose in how far existing laws were just, and in what way they had been disobeyed. Lawyers were called upon to defend accused persons in court, or to show their guilt. Disputes between individuals and between corporations arose which none but students of law could settle. Clear, quick thinking, therefore, is a chief requisite of every lawyer, and honesty his noblest trait. The lawyer, too, represents a great multitude to whom principles are precious.

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(e) *Historians.* Because the past serves as a mirror for the future, the facts and principles of the past must not be lost to the present or the future. The writing of history is no easy task; it is the work of a philosopher, a scientist, and a lawyer, combined with the faith of the theologian, or it cannot be accurately accomplished. For in history the principles of life are shown in action and with the results of action. The historian is not merely a compiler; he forms a system of truth from events, and teaches their meaning. In a narrower sphere,—except for lives that have meant great epochs in history,—the biographer, too, presents incidents, sayings, and experiences of individuals and combines them into systematic form so that the life itself composes a lesson. The teachings of historians and biographers are within reach of all, and are most cultural.

(f) *Teachers.* The great leaders of the world just mentioned are without exception teachers. But others follow in their train through whom the vital principles of life, the greatest thoughts regarding God, and human destiny, and universal laws, and personal duty, are conveyed to the masses that they may be wrought into human souls and lived in human hearts. This host of teachers is as indispensable as are the few whose meditations and discoveries were so original. They are more closely in touch with people and therefore better able to put principles into practice.

(g) *Projectors.* The advance of civilization is largely due to minds that plan. Not content with conditions as they are, they work out programs

whereby better things can be achieved. Their activities may be along mechanical lines; for the improvement of living conditions or the production of facilities. Their part in the activities may be purely theoretical; with others working out their plans. But leaders these plan-builders are, and that of no mean type. The world owes them undying gratitude.

(h) *Critics*. Although "it is easy to criticize," there is great value in just criticism. Even the destructive critic has his place in the social economy. He does not build up anything, but he may force the constructive worker to build better. Wise people have prayed that they may have at least one enemy, who calls attention to their faults. Such enemies are far more valuable than are flatterers. Many good people are too indolent to criticize with sufficient vigor to make things happen. The negative critic cares; else he would remain silent. But far more valuable is the constructive critic; for he not only *sees faults*, but he also *shows the remedy*. It requires brains to be a constructive critic. One who has not the genius for original work may greatly serve his generation through constructive criticism. Stimulated by the good features of a project, he is able to detect flaws and to map out improvements. He then repays the originator who first stimulated him, by stimulating the originator in return.

It would be impossible to name every intellectual leader; the numbers and variations are so multiple. There are those whose verbal memory powers excel, or their memories for detail; there

are some whose mathematical bent is their ruling passion. Others become masters in debate. But from the loftiest walks of life to the humblest there is room for every one who thinks with thoroughness along some lines. To that degree leadership will be his.

(2) *Emotional leadership.* The head is by no means the only element of manhood; it is in most instances not even the leading element.

*"The mind has a thousand eyes
And the heart but one;
But the light of a whole life dies
When love is gone."*

It often happens that according to one's reasoning a certain step should certainly be taken; yet the heart says "No," and the step is never taken. In the majority of people the power of the emotions is greater than the power of the intellect. For this reason the leaders, whose emotional forces are strong, have always been able to persuade the multitudes far more successfully than those whose power rests in the intellect.

(a) *The religious leader.* Theology and religion are not identical. The religious leader may not be a theologian, and a theologian may not be very religious. Religion is in the main a deep sense of dependence upon God, a sense that the heavenly Father cares for us and we for Him. It means heart action. It is essentially human, expressive of the instinct Godward which has been implanted in every human being. Because it is so human, and

yet related immediately to the Highest Being, therefore humanity is so ready to follow a religious leader. Intellectual men may have followers by the score, when religious men have followers by the thousands. It sometimes happens that the leader is so greatly lacking in brain culture and in knowledge that he must borrow a system from theologians and philosophers, as was actually done by Mrs. Eddy in her founding of the Christian Science cult. Yet, people are so hungry for religious experience that they will follow. But when the heart is right and strong and well informed the religious leader has an opportunity such as no other leader can obtain.

(b) *The popular writer.* A nation's literature at any certain time displays a cross section of that nation's life; for as the nation's leaders write, so are or will be the people. The popular writer discovers the people's trends of thought and sentiment, follows it with apparent fidelity, but gives it a twist of his own. Unconsciously, most readers are thus led to think in agreement with the author they are reading; or they surrender their reasoning powers to let emotions rule. The popular writer aims directly at the people's feelings.

First in influence, probably, stands *the novelist*. He pictures life as he fancies it and shares with his readers the thrills that come from unusual experiences. He may be realistic or idealistic; but interested readers will follow him either way. The tendency of novel readers is to put into practice the suggestions of their novels.

Equal or a close second are *the motion pictures*.

Among people who care little for reading they stand first. Motion pictures are novels in different form. Appealing to the emotions through the eye, they fail to enrich the spectator's vocabulary. The influence of such pictures is exactly what their makers intend it to be. There are educational screens; but the masses do not care for them. There are a few helpful scenes of the emotional type. Many moving pictures are of low order and of degrading influence, denying the principles of Christ, flouting the sacred customs of home and Church, making mockery of the Protestant ministry, and showing sin in suggestive form. The leaders of these enterprises have proved themselves unworthy. It is one of the chief duties of Christian people to wrest that leadership from their hands and to gain Christian control.

The editor of the daily or weekly paper wields a tremendous influence over the people. Like the dripping of water that hollows the stone, so his constant suggestions make themselves felt. The *public speaker* plays his part, too, though with greater intervals. Among them *the preacher* may not be least influential.

The writer of song and music is a leader. "Let me write the songs of the people and I care not who writes its laws," tells a great truth. Music and song grip the soul as reason and law never can grip it. The whole being responds to rhythm and cadences; the heart yields to its overwhelming power. This is true of jingles, waltzes, and dances, of jazz in general; so that jazzy music eventuates in jazzy ways of living. But it is fully as true of sacred

music. The pianist, who expresses his holiest feelings through his fingers that run over the keyboard, is lifting hearts Godward. The organist, by reason of his more suitable instrument, can do more. The sacred singer may exercise a power over human souls such as the preacher rarely attains. When great choirs, or choruses, or congregations sing heartily together the majestic hymns of the ages, there is a lifting up of spirit that gives a taste of heaven.

Art and poetry appeal to the heart. Imagination is a function of the emotions as much as of the intellect and is more akin to it. The artist paints the real with a touch of the ideal to which the heart responds, "God wants it so." The poet elevates ideals at which we look; which we admire; on which we meditate, and ere we know it they have grown into our souls. Shame on the artist and the poet who lowers instead of lifts his fellow-men. Shame, also, on the demagogue who plays on the heart-strings of the multitude, arouses their emotions to an unholy pitch and urges them on to unfair action. Man's heart is his holy place. "Out of the heart are the issues of life," and "As a man thinketh in his heart, so is he."

The heart helps us to feel on a level with others. Through the emotions the greatest avenue is opened for the followers of Christ to make their religion felt. The Christian religion is a heart religion and has the best chance at humanity through the contacts of humble hearts.

(3) *Volitional leadership*. The will is the very center of personality. Whatever influences the

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will, influences the whole being. The will leads immediately to action and determines action.

It is understood, we trust, that the powers of intellect, feeling and will are not thought of as so many compartments, each separate from the other. Our whole being thinks and feels and wills. Nevertheless, in some persons the intellectual powers are stronger, in others the emotional powers, in still others the powers of will. Some people are predominantly thinkers, others have exceptional emotions; others are extremely active.

Inasmuch as the will has to do particularly with action, there are certain occupations that call especially for will power, such as farming, mining, fishing, building and manual labor of every kind. But the exertion of will power is not confined to physical activities. There is incessant demand for it in the leadership of movements. The apostles were men of tremendous determination. The Protestant reformers possessed uncommon volition. Men of irresistible purpose fought slavery. Leaders with exceptional will-power labored until the Eighteenth Amendment was part of our Constitution. Captains of industry, too, and politicians must constantly exert their powers of will; or they fall short of their goal. But also in the quieter affairs of life, in home, high school, and college, in Church, society, and business, there is continuous demand for will exertion over against the tendencies of lower wills that would move contrary to the will of God.

Ultimately, a person's will is the index to his character. If he readily subjects his will to the will

of another person, his character is weak. If he lets his own passions take control of his conduct, he is immoral. If he fails to use his reason or to consult with his emotions, his will becomes impulsive and he is soon known as stubborn. But if his will yields heartily to the will of God, then is he free, indeed, and a master among men.

IV. Combined Powers in Leadership

None of these powers can singly bring about the highest type of leadership. A man of towering intellect without corresponding emotions stands among men like an iceberg in the ocean. He theorizes, but who shall carry on? The man of overwhelming emotions unguided by reason brings before the people unpractical schemes backed by nothing but sentiments. Will-power without sufficient head and heart is brutal. Fortunately, God has laid within every human nature a measure of these three powers; though in most natures they do not remain balanced through life. The greatest leader is he who blends these powers in balanced ratio.

(1) The balancing of one's personal powers gives symmetry to his make-up and agreement to his tendencies. One tendency is not overshadowed or denied by the other. Instead, the intellect supports the emotions, the emotions fire on the intellect, and both make themselves felt on the will, which by the light of the intellect and the warmth of the feelings may decide wisely and well. Frequently, a mediocre person, whose limited powers are thus balanced and coördinated, accomplishes more good

and establishes more confidence than the unbalanced genius.

(2) To be a leader, as we shall see in a subsequent chapter, we must represent those whom we lead. But the person who is supremely intellectual represents only a portion of the people; so does the emotional individual, and the man of strong will. He who combines these powers in harmony is thereby also the combined representative of all three types, and will therefore be more generally acknowledged as the suitable leader.

V. Uniqueness and Similarity

A benevolent Creator has made each of us different from every other individual, because through each He has a different message to convey to the world. Louis XIV. of France was one day walking through the gardens of Versailles with his courtiers, including the philosopher Leibnitz. He remarked about the shape of maple leaves, so identical one with the other. Leibnitz challenged the king and his court to find a single leaf in every way identical to another leaf. The challenge was readily accepted; for it seemed so easy. But after hours of searching, the king was forced to acknowledge his mistake. Some vessel, artery, or margin was different in each leaf from every other. Thus with human personality. Each one of us has something which another lacks; another possesses powers which we need, to complement our own endeavors. Humanity has been created on the family plan, each a helper to the other. And those who help most,

being the greatest servants, become thereby the greatest leaders.

The spirit of Christ is given us preëminently to be the world's leaders. Shall we be true to that spirit?

*"Men seem as alike as the leaves on the trees;
As alike as the bees in a swarming of bees.
We look at the millions that make up the State,
All equally little; all equally great,
And the pride of our spirit is bowed.
Till God calls for a man who is larger than men;
There's a surge in the crowd, a commotion and then
There steps forward a man who is larger than men;
But that man does come up from the crowd."*

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Three introductory questions naturally arise: With so great a demand for leadership, do we expect a divine Providence to have made provision? What is there in man to make him the logical candidate? What training do men regularly get for leadership?

By what right may man control nature? Has he the same right to control other persons? May he direct them?

Discuss reciprocities in leadership, and varieties that bring these about. Their mental bases. Representative leaders of the intellectual type and their followers in lesser degrees. Note their relative influence on mankind.

Observe the difference in powers and ways of emotional leaders and the greater influence they may exert. Suggest reasons.

In considering volitional leadership, remember that no leadership is possible without will-power.

Take up illustrations of the three types of leaders to

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see which has exerted greatest influence, and which has brought most good.

Give reasons for preference of harmoniously combined powers of leadership. Name historic persons to exemplify. Don't neglect your own acquaintances. What of yourself?

COLLATERAL READING: *The Church Program for Young People*, Ch. XIX, by H. C. Mayer. *Current Literature Magazine*, Vol. LI, p. 661. *Confronting Young Men with the Living Christ*, Ch. VIII, by John R. Mott.

DAY BY DAY: Matt. 9:37-10:1; Eph. 4:4-16; Phil. 4:8-19; 1 Pet. 5:1-6; Philemon; Ruth 1:6-17; Esther 4:1-16.

III

THE GENIUS OF CHRISTIAN LEADERSHIP

"Eloquence is pouring down upon an audience in a flood what has first been received from them in vapor."

—Gladstone.

WHEN ducks waddle down the field single file one of them must of necessity be first. Is Duck Number One the leader? Usually that first duck is a drake. When Indians went on the war-path single file, one Indian had to be first. Was he the leader? Or was, perhaps, the last Indian in the file the more responsible warrior?

In human enterprise the foremost person is not invariably the leader. It often happens that the place is given him by accident, or through his own misplaced ambition. But every progressive group has among the number someone, observed or unobserved, who does the leading. This is true of children at play; of young people in games; of adults in coöperative enterprises. One person gathers about him and inspires a group of people for the accomplishment of a purpose to which all agree and for which all render service. That purpose may have rested latently in the hearts of many; or it may have been suggested by the leader. In either case, under right leadership it becomes the possession of all. The leader represents them and they represent the leader in the reaching of

their common goal. As Kipling puts it, "The strength of the wolf is the pack and the strength of the pack is the wolf." Essentially, it means the multiplication of the leader by the harmonious intentions of the group.

It would be difficult to define the genius of leadership. Like love, it may be seen, but not explained. To understand it we must see it in action. Let us look at a few historic instances.

I. Illustrative Instances of Leadership

Moses comes out of the desert, enters Egypt alone and finally emerges in the midst of one million six hundred thousand people whom he leads out from bondage, all of them free men. That man certainly was a leader. David flees from the face of Saul and hides himself in the Cave of Adullam. His life is at a premium. The youngest son of a shepherd, there are no means of defense at his disposal. He seems to be at the king's mercy. But even in that perilous and humiliating condition six hundred valiant men gather about him to form the nucleus of an army. They sense in him their leader. William the Silent is forced to flee alone from the Dutch Provinces, by the enmity of Philip, King of Spain, who had once appointed him governor of Holland. Landless and friendless, William goes into exile. The prince returns with friends and warriors. He is assassinated, but ultimately his followers wrest the low countries from the hands of Spain's confounded monarch. Martin Luther stands in silent solitude by the doors of the Wittenberg Chapel to nail up ninety-five articles

against Rome and her priestcraft that last day of October, 1517; and presently whole hosts flock to his standards and the Reformation is in full swing. Such men are leaders.

The genius of leadership may be shown more fully in a less conspicuous instance. In the latter days of Saul, but previous to the advent of David, the land was in a sorry plight. No blacksmith was permitted in all the coasts of Israel, lest fighting men should get them swords and spears. The Philistines had their garrisons in various Hebrew cities, and out of these cities their soldiers went by bands to raid the country. One such garrison lay in Michmash, a mountain pass between Israel and Philistia. Jonathan, the son of Saul, had long resented the bullying of foreign soldiery; but there seemed no way out, and his father had but six hundred men around him. Not one of them possessed sword or spear, except Saul and Jonathan. Many of the Hebrews had been drafted into Philistine service to fight against their own people.

The sense of slavery grew so intolerable to Jonathan that he felt constrained to do something. "Let's go to the garrison of these uncircumcised," he said to his armor-bearer, "perhaps the Lord will help us. For He can work through many or through few." The armor-bearer was willing and the two went near the foreign garrison. They agreed on a token. If the watchmen should say, "Stay," then they'd attempt no assault; but if they should say defiantly, "Come up if you dare," then they would consider it a sign that God was pleased with their adventure. The Philistine

watchmen, when they saw them, cried, "Come up to us and we will show you a thing." There was a sharp jutting of rock between them, only wide enough for one person to pass. Jonathan climbed ahead; his armor-bearer followed. They slew the watchmen, took their armor and went on fighting till a score of enemies had been laid low. Then things gained headway. The Hebrews in the garrison, that had been forced to serve, no sooner saw valourous young Jonathan among them than they took courage and fought at his side. Then the old soldiers of Saul, who had been hiding in rocks and caves for fear of the Philistine troops, came out and joined battle on the side of Jonathan. It all started with the idea and the courage of one man.

Astronomers tell us how certain solar systems take their shape. Somewhere, perhaps in the center of an almost infinite stretch of star-dust, a nucleus is formed. Neighboring particles circle around it and enforce it. Moment by moment the nucleus gathers strength for the formation of new worlds. Just so do people gather about a real leader.

II. Grades of Leadership

The schoolboy runs behind a hoop, strikes it occasionally with a stick and makes it go where he pleases as fast as he is able. That lad is certainly a driver. Is he in any sense a leader?

A dairyman ties a rope around the cow's neck and walks out of the pasture onto the road with her, "leading her," we say, wherever he wishes to

take her. Consider in how far he is a leader and in how far a driver.

The policeman catches a burglar in the act, covers him with his revolver and marches his captive to the police station. Turning against the policeman or any attempt to run away would mean certain death to the burglar, though he has a will of his own. Is he being *led* to the police station, or is he *driven* there? Suppose the burglar had caught sight of the policeman in time to cover him first. What then would have been the relation of leadership between the two? Is there any difference between the driving of the boy's hoop, the dairyman's cow, and the policeman's control of the burglar?

A tyrant occupies the throne, whose will is made law to his people. His subjects obey him from fear, and not because he represents them, or because they love him. But they do carry out his wishes to the letter. Is that tyrant in any sense a leader? Or is he merely a driver?

So far the difference between true leadership and coercion has been clear enough. Now let us go a big step further. A demagogue stands before a crowd of people whom he cajoles and flatters. He causes them to believe that their interests are wholly his own; that he cares for nothing but their welfare; that, on the other hand, there are enemies, whom he names, that seek their hurt; whom he opposes with all his might. But they must stand shoulder to shoulder together with him in order that the enemies' power may be broken and they themselves be free. In some such manner he

works on the minds and feelings of the people till he brings them to a pitch where they are ready to do anything he suggests. They will break into homes, they will rob and kill; because they believe the lies of the demagogue and do not know the real situation. Is that man a leader? How does this situation differ from that of the burglar, the cow, and the hoop? How does the demagogue differ from the tyrant?

A similar instance. A teacher presents to his students a single idea, of which there may be doubt, but concerning which he does not himself entertain the slightest doubt. To come to particulars, let us think of him as a Jesuit in the presence of Roman Catholic students. The training of these students has from childhood up been in the teachings of their own church. Their class-work, their collateral reading, their habits of worship, every item of their thought and practice has been cast in the Roman mold. The Jesuit teacher enjoins upon them the need of the Roman Church as the sole way of salvation. This includes obedience to the mandates of the Pope, the Fathers, and the rules of their institution. It excludes all investigation beyond the teachings of their church. Nothing, therefore, but his own instructions and those agreeing with them reaches the minds of these students. Is that Jesuit a leader? If the burglar had no choice except death on the one hand and walking before the policeman on the other hand, what choice has the Jesuit's student, but eternal death on the one hand and walking in the path mapped out for him on the other hand?

If this is true of the Jesuit and his students, what of the Protestant dogmatist and his students? There is no room for distinction here between the orthodox dogmatist and the liberal dogmatist, if neither of these gives a fair view of the other side nor helps his students to understand with some degree of sympathy the views of the other side.

But the teacher may present to his students every angle of truth they ought to know and still bring his leadership into question. He may show his disciples the way, and may not personally walk that way. The Pharisees in the days of Jesus were teachers of that kind. Erasmus of pre-Reformation and Reformation days was such a teacher. He greatly helped by his writings and lectures to prepare Europe for a revolt from Rome. He inspired Luther to take the decisive step. But Erasmus never took that step. Can it be said, in view of the results, that he was not a leader? Sympathetically criticize Erasmus and mention others like him for your consideration. Said Bernard Shaw, "He, who can, does; he, who can't, teaches." Is that correct?

There is the hero, too, who meets the enemy undaunted, ready to sacrifice his life. But he fights alone. His example stimulates others; but he has mapped out no program for them, nor has he taught them a way of working out the needed program. What of his leadership? Think of historic personages to illustrate the principle. Find results of their heroic feats.

Moses, the most famous leader of the Hebrews,

came to his people with a plan, taught them the virtues of his plan and the means of bringing those plans to completion. He proved to them that he was one of their own, that their good was his good. He was able to point to his education in affairs of government and war at the courts of the Pharaohs, his thorough knowledge of the desert which they must traverse, and the sure promises of God, whose constant presence was vouchsafed them. Thus he won the full confidence of most, and the consent of all. They acknowledged him as their leader. The trials they faced were many and the disappointments almost beyond endurance. But Moses brought his people to the Jordan River in such a well organized condition that he could confidently leave them to the leadership of his successor. The genius of leadership appears in this brief story of Moses.

III. Leadership Qualifications

(1) Leadership has been defined as "Ability to lead others." This definition contains two serious defects. It uses in the definition the word that is to be defined, and it overlooks the fact that ability does not guarantee application. There have been many born leaders who never assumed leadership; they failed to apply their powers. Naturally, there are not many names of such in history because they did not immortalize themselves; but Samson is an illustration among the Hebrews, and Alcibiades among the Greeks. You may recall others. It requires strenuous application to set leadership qualities in motion. Theodore Roosevelt is consid-

ered an outstanding leader. He testified of himself that his natural powers were only average, but their application beyond the average. This has been true of many famous leaders. The genius of leadership demands not mere ability but *application of ability*.

(2) Application cannot be centered around oneself to gain the leadership title. The lone hero is not a full-fledged leader. Others must be involved. Without followers there can be no leader. The leader, then, must not simply apply his own powers, but must *direct the powers of others*.

(3) In view of this requirement we recall the tyrant, who directs the powers of others, but whom we did not consider a high type of leadership because of his dictatorial and arbitrary ways. A true leader *unites others into partnership with himself*. Their joint interests are pooled. Dumas, in his *Three Guardsmen*, tells of the musketeers lifting their swords up high, the points touching, while they pledged each other, "All for each and each for all." This principle must inhere in leadership. There must be partnership; else there can be no loyalty.

(4) Partnership involves *equality*. The notion that a leader must stand out supremely is dangerously erroneous. A leader does not walk ahead; he walks abreast. A leader is no ruler; he is a counselor. He gives and takes advice. Napoleon was no ideal leader; he was too imposing. Our Lord called His disciples "brethren," and talked things over confidently with them.

(5) There is, nevertheless, a special task assigned

to every leader which he must not let slip from him. He must *inspire his companions toward the goal*. Some of them grow easily disheartened. They are short-sighted. If ever they had a vision, it has grown dim. The leader must repeatedly bring back that vision to their minds for their encouragement. They need to know that their efforts are not in vain. Of Jesus Himself it is written, "Who for the joy that was laid up for him, endured the cross and despised the shame."

(6) This goal must not remain the leader's goal only; but must become the goal of every follower. It can never be this combined goal, however, unless the program that leads toward the goal is being worked out coöperatively. The program itself must be a *joint program*, the leader's companions taking their part in the planning. There will be differences of opinion; but no true leader need fear such differences. He has the plan more carefully worked out than have his fellows. He has more sufficient reasons for his program than they. He can answer their inquiries and meet their criticisms, and there will be points at which his own plans can be improved by the suggestions of his partners. This means, of course, that he cannot afford any guess-work. He must be certain of the aims of the group and of the ways of reaching those aims.

(7) In the planning and the working out of the joint program there rests upon the leader a grave duty, which only the few fulfil; yet, its omission always involves disaster. Moses fulfilled it in the training of Joshua as his successor. Jesus fulfilled

it in the training of His disciples. Joseph seems to have failed at that one point; hence the calamities that came upon his people afterward. David met the issue imperfectly; hence the division of his kingdom less than a half century after his death. Every leader must *train his followers*, and among them one in particular who shall be his successor. *Success without successors is failure*. Jesus said to His disciples just before His Passion, "It is expedient for you that I go away."

(8) The training of fellow-workers must go *beyond the leader's own program* by the aid of that program itself. The leader teaches his followers, and particularly his successor, the principles of leadership and accompanying program building. He must lead them on into their own initiatives; so that they may inaugurate their own plans and work out their own programs. Few leaders are big enough for such a task. They doubt the ability of their own graduates. Even Moses entertained some misgivings about Joshua. But Jesus joyfully committed initiative to His followers. He showed them the work to be done, but left the ways and means with them.

If in view of these qualifications we still cannot define the genius of leadership, we have reached this statement: Leadership is the applied ability of uniting with others for the planning and working out of a common program, and training them in the process of attainment.

We may say, then, that the purpose of leadership has been achieved when the common program has been carried out and the participants have enjoyed

sufficient training to see and accomplish tasks of their own in partnership with others.

IV. The Position of a Leader

It will be evident from the foregoing where the leader stands. At most, we need only a summing up in definite form.

(1) *The leader is representative of his group.* He imparts his own plans to his followers and gathers from them their hopes and ideals so that together these may be wrought into one agreeable program. But he does not passively depend upon his group. Rather, he stirs them into thinking and doing. Emerson declared, "The chief want in life is one who makes us do what we can do." This is precisely the leader's function relative to his group. They have capacities of which they never dreamed. "Untouched, our hearts are tombs in which gods lie buried." There is a sense, therefore, in which, as Bishop Brent suggests in his booklet on *Leadership*, the leader "contracts the crowd into himself and expands himself into the crowd."

(2) *The leader is possessed of a purpose.* Purpose is the magic word of leadership. He who has the strongest purpose and the best reasons for it comes out in the end as the leader. This purpose must be comprehensive enough to include the interests of others; it must be shared by the group. But under the genial management of one leader the various purposes of others may be gathered up to strengthen rather than to distract from the one leading purpose, just as the star-dust

gathers around its nucleus in the making of new constellations.

The purpose needs to be clearly and frankly shown so that it may stand steadily before all as their own goal and may allow them no rest until it has been attained.

(3) *The leader must see and show the unity* of the whole program. The main difference between leaders and followers is this power of seeing things as a whole. Ordinary folks see only in part and usually such parts are not inspiring. Nothing is more deadening to a soul than the breaking up of programs into parts; it kills all ambition. The mail-carrier, who begins to count up the number of steps he must take six days a week in order to do his daily work, is lost. The stenographer, who figures out how many keys of the machine she has to touch during eight hours, becomes hopeless. Fractions lead to frenzy. On a hot day some laborers were digging ditches and others were wheeling the dirt away. They felt exhausted and inclined to murmur at their lot. A physician happened by who knew the need and purpose of the filtering plant on which they had just started. He told them of the families that had already been bereaved for want of pure water; he helped them to see the part they were taking in bringing good health to their homes. At once the workers' faces changed. They had caught a glimpse of the filtering plant, all complete, distributing health to the people. It was easier then to work and sweat. This is the leader's task. It found expression in the declaration of our Leader, "In the world ye shall have tribulation;

but be of good cheer. I have overcome the world." And again, "All authority is given unto me in heaven and on earth; go ye therefore."

(4) *The leader must unite the program of his group with the program of God.* It should be obvious to every Christian that no plan or program can have any abiding worth that is out of harmony with the divine program. It is necessary, therefore, to make a prayerful study of God's law, God's will, and the tasks God has assigned to His people. The Christian leader must be a Bible student; a student of modern needs and opportunities; and a loyal follower of Jesus Christ.

(5) *The leader must be a friend of men.* Given the qualities already mentioned, that are necessary for the planning and the working out of the right program, friendliness is the crowning virtue of every leader and his surest sesame to the door of success. For friendliness is the key to human hearts. This great human quality is not sustained by smiles and grins and pleasant noddings of the head. There must be real heart action. Drawing power resides within; not on the face. "Goodwill toward men," chanted long ago by the choruses of heaven in the fields of Ephrata, is an essential of leadership. "Ye are my friends," said Jesus. For with friendship in the heart the leader is shielded against petty irritations and serious misunderstandings. He is not easily provoked and thinks no evil. The greatest leader next to Christ is also named the meekest man. When God Himself was ready to destroy the Hebrew nation because of their stubborn denial of the leadership of God

through His servant Moses then that wonderful man fell on his face before a righteous God and pleaded for mercy. Sooner or later one's followers catch a glimpse of such a benevolent heart and are found willing to go through fire and blood for him.

V. Leadership Genius is Essentially Christian

Who, then, are the God-appointed leaders of the world? Not ignorant people, who know neither the will of God nor the needs of man. Leaders must *know*. Nor selfish people, whose interests center in their own advantages. Leaders must be *altruistic*. Nor domineering people, who, whether for good or evil, would impose their ideas and plans on others. Leaders must be *coöperative*. Not narrow-minded people, who can see only part of a universal program. Leaders must be *wide-and-far visioned*. Nor wicked people who would overthrow the program and power of God. Leaders must be *workers together with God*. But this identifies leadership with the highest types of Christianity. *The followers of Christ must be the leaders of men.*

(1) It was the plan of God from the beginning that leadership should rest with those who know, love and obey Him. Abraham was called from his kin for such a program. He was enjoined to train his household for this purpose. Moses, after the same manner, instructed Israel in the ways of God. Poets, seers, prophets and apostles through the ages have served to awaken and intensify this sense of leadership in God's people. Theirs is the "*wisdom*" that in Old Testament vocabulary

always signifies *an understanding of God's world plan*.

(2) The world's leadership is today in the hands of the Christian nations. It will remain there so long as they carry out the program of God throughout the earth; for to this end these nations were raised up. Peoples that have received such appointment in centuries gone by, but disobeyed, have already been set aside. Spain received the injunction; but gold and silver seemed of more worth. Then Spain was rejected. Holland received the next command, and Holland possessed the Bible. But Holland failed, thinking more of merchandise. So, Holland was set aside. More lately God spoke to Germany. For many decades promising young men from all civilized countries attended German universities for final instructions. But Germany taught them "Superman" instead of Christ. Now Germany has been passed by. England and America are still the world's leaders according to the measure in which they obey the great mandate of God. Will they retain their leadership?

(3) Among today's young people those of Christian training are exercising most leadership. They have mastered some of the requisite principles and have already put them into practice. Their work in Sunday school and Young People's Societies has given them advantage over other young people outside the Church. Will these Christianized young men and women exert their ability for the acknowledgment of divine control in their environment? If so, they are on the way to prominence in what-

ever environment they may find themselves. If not, their glory will be taken from them and given to others more worthy. Ultimately, as certain as God is the world's supreme Leader, all leadership will be committed to His people as they claim it in His name, for it is written, "They shall be priests and kings in all the earth."

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Note the distinction between being first, taking the lead, and being a leader. Find illustrations.

Give reason why representation is requisite in leadership.

Add from ancient or modern life examples of true leadership.

Trace the elements of leadership in the Jonathan incident; also the effects.

Distinguish between driving and leading in the illustrations given.

Find illustrations of your own. If tyrants have crossed your path, tell of their ways and the results.

Make clear the difference and the similarity between the demagogue and the dogmatist; the teacher and the hero,—all in the light of leadership.

Name and elucidate the requisites of leadership. Show why theory and practice are both needful.

When may a leader step out of his position? When should he?

What is wrong with a leader who insists on maintaining his leadership?

How does it happen that some so-called "born leaders" do not develop into active leaders?

Discuss the position of a true leader. Test these suggestions by known facts about great leaders.

There have been strong leaders who were not Chris-

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tians. How do you explain it? Show the inherent shortcomings of such men and the consequences.

Prove, or disprove the statement that leadership is today in the hands of Christians.

COLLATERAL READING: *Foundations of Personality*, Ch. XIII, by A. Myerson. *Personality in the Making*, Ch. I, by Joseph H. Coffin. *Scientific Christianity*, Ch. III, by Gerald R. Leighton.

DAY BY DAY: Mark 10:35-45; Prov. 31:10-29; Jno. 13:1-17; Gal. 1:11-16; Phil. 1:1-11; Heb. 11:32-40; Phil. 2:1-11.

IV

QUALITIES OF NOTED BIBLE CHARACTERS

"He endured as seeing him who is invisible."—Heb. 11:27.

THE Arabs have a proverb regarding leadership that is worth remembering, even though it does not seem sufficiently broad.

"He who knows not and knows not that he knows not is foolish; be careful with him.

He who knows not and knows that he knows not is humble; instruct him.

He who knows and knows not that he knows is slumbering; awaken him.

He who knows and knows that he knows is a leader; follow him."

But leadership involves much more than knowledge, as has already been observed and as will be shown further from a definite study of known leaders. Let us mirror ourselves in these studies and measure ourselves by these men.

I. Joseph the Immigrant

In the childhood of the race leadership appears to have been at a premium. Perhaps the first recorded death was the result of misapplied efforts toward leadership. Lamech, also, a descendant of

Cain, boasted of his bloody deeds and challenged the daring to combat. Noah warned a wicked world of the approaching doom; but none would listen except his wife and children. Individualism had gone to seed. Not till the days of Abraham does leadership in its best sense come to the fore, and even then it is only among those near akin. But the story of Joseph furnishes a different setting. Thrown among utter strangers with nothing to recommend him but his personality, Joseph climbs from slavery through the prison up to a seat next to the throne of Pharaoh. Wherever he wrought he distinguished himself, whether at home as a youngster clothed in the many-colored garment of a prince, or in the house of Potiphar as slave, or in the prison as a convict, or being brought before the king. On what meat did this man Joseph feed that he should be a leader everywhere?

The story is sufficiently familiar. We need only set out the incidents that show him superior to those about him. Joseph was a *dreamer*. He did not dream as old men dream of things that passed long since; but he saw far ahead. He was a seer. At seventeen his altruistic nature was not pronouncedly developed. He saw himself in the center with others of his family acknowledging his leadership. The dream impressed him vividly; but did not favorably impress the rest. For which we do not greatly blame them.

As he was sent to labor with his brothers he discovered that they were evilly inclined. No doubt they made it easy for him to take part in their sin-

ful ways, but he declined. No doubt he did not hesitate in expressing his abhorrence of their ways. At any rate he talked it over with his father and "his brothers hated him the more."

In process of time, when Jacob had sent his sons to Shechem with their herds and did not hear from them, the old man felt exceedingly anxious; for his two sons Simeon and Levi with their servants had slain the king of Shechem and his courtiers, and Jacob had then moved southward. Joseph arrived at the Shechem fields; but the brothers had left. He might have returned home, for his commission had been fulfilled, but he discovered their removal to Dothan and found them there. He *walked the second mile*. That second mile meant his doom. Sold as a slave and carried in a caravan to Egypt, he was soon laboring at the house of Pharaoh's captain of the guard. What chance had Joseph there? None whatever, if it was his nature to do his duty and nothing more. But *Joseph always walked the second mile*. He did more each day than duty required. He not simply escaped punishment, but drew attention to himself for diligence and foresight and ability to do things well. Step by step he moved forward until everything in Potiphar's house was under his supervision.

That was a dangerous situation for a young man. "Pride cometh before the fall." It was made more dangerous by Potiphar's wife. She fell in love with him. The captain was out in the camp. Joseph could have his own way. Who cared? Father, mother, brothers did not know. Red, young blood was pulsing through his veins. The woman was

beautiful. She tried to force him into sin. But *Joseph stood*. He had grown daily more *aware of the Invisible Presence*. God had been with him, when everything went against him. "Shall I do this great evil and sin against God?" That cost him his position. It sent him to prison. It ruined his fair name. But it saved his soul.

Somehow, in prison he saw a chance to do more than was expected of him. That was his nature. The eyes of the warden soon discerned his splendid qualities. In time the young convict was next to his chief in all the affairs of the prison. One morning he found two princely prisoners in anxious mood. What business was it of him whether other convicts felt sad or happy! But Joseph *made it his business*. He felt deep sympathy for these men. He knew that one of the two was as innocent of crime as was he himself. Informed of the two dreams, he counsels with God and gives them the interpretation. The butler is freed; the baker justly punished. But the butler forgets his benefactor for two years. Then, when dreams have troubled the Pharaoh, Joseph is sent for. He prays for wisdom from on high and acquaints the king with God, in whose hand are the affairs of nations. Not only does he interpret the dream, but he also proceeds to make suggestions to the king, unasked for. He knew that the king needed such advice. It was another walking of the second mile. And *that mile got him there*. Joseph proposed that a man be chosen to supervise the gathering in of grain for seven years and the distributions that must follow. "You are the man," said Pharaoh,

to which Joseph did not demur. His thirteen years of suffering were over.

The story of his family is supplemental. It shows his sense of justice toward his brothers, but mingled with forgiveness; his love for Jacob and Benjamin, and the actual fulfilment of his early dreams.

With this series of incidents in mind, shall we consider the outstanding qualities of Joseph! Will you make a list of them first; then compare it with this list?

(1) *Qualities.* A strong, well-formed body; a fine appearance.

Projecting himself into the future, with ideals of things to be, thus fostering a steady purpose.

Unwilling to companionship with evil, even at the risk of unpopularity.

Persistent in face of unmeasured discouragement.

Diligent—as appears from his promotions.

Learning to do things well—hence responsibilities given him.

Willing to do more than a set task—walking the second mile.

Courageous in face of adversity.

Sexually pure, with a sense of fairness toward others.

A sense of divine presence and duty toward God—shown in temptation.

Consciousness of power—in dreams, service, and before Pharaoh.

Poise at critical moments—when interpreting dreams.

Sympathy—with butler and baker in prison.

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Faith in God—declared when brought before Pharaoh; felt always.

Clear thinking—to suggest what the king might do to avert calamity.

Aptness at forming a practical program—finding his brothers, advising the king.

(2) *Contributing factors.* In the development of Joseph there were these contributing factors:

(a) *Good parentage.* Although Jacob was not equal in piety to his father or grandfather, he was as good a man as those centuries produced. He also taught Joseph whatever his son knew of God until his own experiences began.

(b) *Hard work.* It is extremely doubtful whether Joseph in the many-colored garment could have grown into the man which slavery and the prison made him. Certainly, we would not have learned of him as we have now. Most of his tasks were definitely assigned him. Joseph did not enjoy the Montessori method in his training. His was the “College of Hard Knocks.”

(c) *Emergencies.* The best of Joseph was forced to the fore when crises came,—the absence of his brothers from Shechem; the temptation in Potiphar’s house; the dreams of the courtiers and of Pharaoh; the approaching need of Egypt.

(d) *An ever growing sense of divine presense.* Losing hold on tangible things either breaks or makes a person; it depends on his relation to the intangible. It was the making of Joseph. To him God meant everything and he acted accordingly.

(3) *Comparisons.* Bible students have pointed out the many similarities between the life of Joseph

and that of Christ, both passing through humiliation to glory. Can you think of historic characters whose experiences are similar to those of Joseph? Do you know the story of Bolivar? Of John Knox? The early years of Peter the Great? Jacob Riis?

II. Moses the Deliverer

The story of Moses contains numerous phases that differ radically from that of Joseph. Doomed by the king to die, but marvelously delivered, Moses receives excellent education,—something that Joseph probably lacked. While Joseph at thirty reached the heights, Moses at forty abandoned his princely prospects, due to his sense of justice and sympathy for his people. From the king's court he entered the life of the desert, herding sheep. It seemed to close his public career. In due time, however, God made it known to him that he must return to Egypt for the purpose of setting his people free. With much misgiving Moses obeyed, approached the king, requested opportunity for the Hebrews to worship, and, as the Pharaoh grew more obstinate, asked more and more. At last he took the people with him. During the desert wanderings he taught and trained them, organized them into a civilized nation, shared with them in the government, established public worship, made regulations for daily living, conveyed to them the basic laws, and all the while kept before them the Promised Land. They were not easily directed; they could not readily distinguish between liberty and license. But Moses endured

more than human nature is usually willing to endure and gained the respect of his people. When at last he was ready to leave them, he had trained Joshua as his successor, with many leaders of successive ranks to lead the people across the Jordan.

(1) *Qualities*. Will you read the story of Moses and write down the qualities of leadership that appeal to you? Then will you compare your list with that of others, and with the following?

Health—in desert life.

Unshaken purpose—to be his people's deliverer.

A keen sense of justice—seen when he slew the Egyptian.

Deep sympathy—with the Hebrews.

Diligence—working day and night for the people.

Humility—thinking self unable to answer the call.

Daring—in facing Pharaoh, and conducting the Exodus.

Patience—to endure the murmurings of the Hebrews.

Faith—to leave the court and to lead the people.

Judgment—shown in the wonderful laws.

Originality—in caring for the people in the desert.

Determination—keeping courage for forty years.

Foresight—training Joshua to succeed him.

Vision—forever keeping in view "The Promised Land."

Devotion Godward and manward—in a dedicated life.

Compare these qualities with those of Joseph, noting which are identical; which are at variance.

(2) *Contributing factors.* As in the life of Joseph, so in that of Moses, there are contributing factors we may not safely neglect.

(a) *A godly home.* At the age of one hundred and twenty Moses had in mind the picture of arms underneath him and his people, a picture from his earliest days before he was yet weaned. Jochebed must have talked of this with him often so that he might never forget. At his home, as father and mother talked to God, the little child grew conscious of the Invisible. Then thrown so suddenly among worshipers of bulls and calves, the lad was immune against idolatry. The thought of God stayed with him.

(b) *Thorough education.* Moses was instructed "in all the learning of the Egyptians." Egypt was then among the most advanced nations. Those were the days of pyramids and great cities, of luxuries and conquests, of mysteries and rituals. Nothing was withheld from the young prince. Moses appropriated of all this learning whatever seemed most useful in his life-mission—the deliverance of his people.

(c) *The stress of an emergency.* The greatest leadership can scarcely be called out until the greatest need for leadership occurs. Epochs are made by men and they make men. Moses and the desperate needs of the Hebrews grew up simultaneously. At forty he tried to meet the challenge; but neither he nor his people were ripe for it. Another forty years must pass when God's time had come. Then the emergency and the man did meet and found each other ready.

(d) *A growing purpose.* That Moses, while enjoying the training in the schools of Egypt, was constantly thinking of his people, there can be slight doubt. When he studied law, his purpose was to apply right laws to Israel. When they taught him the arts of war, he saw himself at the head of Hebrew men. In medical study, his mind was on the Hebrew families. And through all his forty desert years, herding the flocks of Jethro, he mapped out the way of deliverance for his people and meditated on useful rules and regulations which some day he still hoped to inaugurate. His purpose grew more definite and more irresistible as the days went by.

(e) *A healthy constitution.* Although no record has been left us of Moses' life at court, there is sufficient evidence of his clean morals. At forty he was free to leave the country without entanglements of amorous affairs. He married one wife. He enjoyed the air of the desert and its frugal customs. Even in old age "his natural force was not abated." "His strength was as the strength of ten, because his heart was pure."

(f) *The clinic of suffering.* Trials came early and late in the experience of Moses. At three months he was lying in his basket on the water, crying with all his might. At three years he was separated from his mother, never to be home again. At forty he became an exile from Egypt. At eighty he faced the most arduous duty of his life. After two years of incredible endurance it became known to him that he should not enter the Promised Land. Moses knew what suffering meant.

(3) *Comparisons.* Will you think of men and women whose lives were somewhat similar to that of Moses? How does George Washington compare with him? Abraham Lincoln? Gustaf Adolph of Sweden? William the Silent? Write down traits of these men and contributing factors. See how they look by the side of those of Moses. Note what contributed most to the development of their leadership qualities. Relate incidents that show these traits in action.

III. David the Warrior

Next to Moses and scarcely below him in the minds of the Hebrews stands the many-sided David. There were various phases in which David proved his leadership. He was a daring fighter, to begin with. Goliath was not his first or worst quarry. David had killed a lion and a bear. He was also a good musician. When King Saul's mind became deranged, none could equal David to soothe the troubled monarch and to bring him back to normalcy. He was also the greatest poet of his day. Some of the Psalms we love to sing were composed by David. To top the climax, he was an inerrant shot; he could throw a stone to hit a hair. There were not many achievements in the civilization of his day in which David was not a master. When at last he came to the throne, he knew how to conciliate divergent factions, and to weld the nation into unity. David was a statesman.

The story of his life is so well known that repetition seems superfluous. Let us list his qualities. Will you again do this independently first, not look-

ing at our printed list? Later we can hold the two lists together.

(1) *Qualities*. Healthy—as shepherd lad.

Obedient—herding sheep, serving Saul, heeding Samuel.

Industrious—wasting no moments in the field.

Courageous—fighting bear, lion, giant.

Magnanimous—toward Saul; toward weaker soldiers.

Friendly—with Jonathan; winning his soldiers' hearts—pouring out water from Bethlehem's spring for which heroes risked their lives.

Ingenious—mastering every possible art.

Decisive—made up his mind quickly.

Inspiring—securing absolute confidence of his men.

Persistent—enduring many years of persecution and delay.

Idealistic—manifested through his poetry.

Practical—proved by his government.

Altruistic—sorrowing for people who suffered for his sake.

Devotional—leading the worship of his people.

Had purpose and program—knowing always what to do and how to do it.

(2) *Contributing factors*. (a) *Good ancestry and home training*. Boaz and Ruth were the great-grandparents of David. Jesse continued the habits of worship with his family. The first inspirations came to David from his home.

(b) *Occupation*. Whatever education David received seems to have been at his home. It should be observed, however, that Bethlehem is very near

to Ramah, where Samuel resided and where he conducted a school. The persistence with which the prophet inquired after another son of Jesse, when seven had passed before him in review, suggests that he had seen young David around his school or had heard of him. But in the main David was self-educated. He used his spare moments in practicing with the sling, in playing on the harp, in composing songs. His reading and writing he had probably acquired at home.

(c) *Persecution.* For years David was forced to "lead a dog's life." Hunted from place to place by Saul and his emissaries, life was constantly in danger. People in whom he had trusted would betray him to the king. So, gradually David learned not to "put his trust in princes," but to depend upon God for daily care and strength. He walked a thorny road to the throne, but he knew the deep meaning of life.

(d) *Companions in trouble.* The years of trial became years of cumulative strength for David because of comrades in trouble. There were others in the land whom the king hated. There were some who were no longer wanted in other countries or in their own Hebrew neighborhoods. Good men and bad men gathered about David, but he set to organizing them according to their qualifications and formed them into a band of heroes. An unbreakable bond of loyalty was established between the leader and his men. David alone could scarcely have won the crown, but with these men his power was immeasurably multiplied.

(e) *The emergency arose.* Saul and his three

sons were slain on Gilboa. The Hebrews found themselves at the mercy of their enemies, the Philistines. The people knew of one man only who had shown ability enough to deserve their confidence. The southern tribes acknowledged David as their king. Tactfully the young hero sought his way, coercing none, dealing fairly with all; till in seven years the entire nation was with him. David proved himself equal to the task. During his reign Israel attained to her highest prosperity.

(3) *Comparisons.* Name national men of traits and experiences akin to those of David. Can you tell of Cromwell? Of William the Third of England? Of Chinese Gordon? How does Henry IV. of France show likeness to and difference from David? What helped to make these men? How did they serve their people? Why do we leave out Napoleon and Alexander the Great? How does Charlemagne compare with David?

IV. Paul the Missionary

There is time in this lesson for but one more great man. That one, naturally, is Paul. For among all the Christian workers after Christ this leader stands easily first. Educated a Hebrew, he was convinced that any other religion must be wrong. Acting on this conviction, he persecuted the followers of Jesus. But he saw the vision of Christ and gave his allegiance to Him. From that day he did not consider himself, but Christ, master. By day and by night, at home and abroad, on land and sea, everywhere and always he was the servant of Christ. When finally he was beheaded,

Paul had been the instrument of God in making converts at such a rate that had the work continued thus, the whole earth would have been Christian within five centuries. But though Paul trained successors, there was none his equal. With him the greatest Christian leader, after Christ, was called away.

(1) *Qualities*. Again, will you map out a list of qualities you have seen in Paul that mark him as a leader? Please do not examine the printed list until yours has been written. Then you may compare your list with this and with previous lists already studied.

Sincerity—even when persecuting Christians.

Wholesouledness—in every enterprise he undertook.

Enthusiasm—singing psalms in prison.

Activity—ever looking for new territory to conquer for Christ.

Strong intellect—presenting the philosophy of the Christian religion.

Deep sympathies—carrying in his heart all the churches.

Strong will—"I have fought a good fight."

Facile in communication—as speaker and as writer.

Obedient—"unto the heavenly vision."

Optimistic—"nor height, nor depth can separate us from the love of God."

Devoted Godward and manward—"a living sacrifice."

Trusting in God—"My God shall supply all your need."

Personality—master of the mob; master on the sea.

Daring—"I am not ashamed of the Gospel of Christ."

Sure of his rights—as Roman citizen.

Surest of God's rights—"of whom I am an ambassador in bonds."

Possessing purpose and program—"This one thing I do."

Foresight—training successors; starting in great centers.

(2) *Contributing factors.* Paul, no more than any other leader, "just grewed." There were many factors that entered into his making, some of which are known to us from his autobiography and his biography.

(a) Young Saul enjoyed a *godly home training*. He was brought up according to the strictest sect of the Pharisees. This meant a keen sense of duty, as well as a certainty of convictions; a good working knowledge also of the Hebrew Bible.

(b) To home training *more than ordinary education* was added. The young man attended the Tarsus schools, which were of a relatively high order. Then he was sent to Jerusalem to complete his education. Intellectually and religiously he was well prepared for any kind of leadership that might present itself.

(c) The student was thus thrown among *desirable companions*. Students and teachers were both inclined along the very lines in which Paul sought to excel. He drank daily from the fountains of

knowledge and piety to the nurture of his soul and mind.

(d) *Christian companionship*. From the day of his conversion Paul's companions were again of the highest order—disciples in Damascus; apostles in Jerusalem; the Lord alone for three years of silence in Arabia; helpers in Tarsus and Antioch; his fellow travelers in three or four missionary journeys; Christian friends everywhere. He knew how to lead them; but he also knew how to gain the best from each of them.

(e) *Persecution*. Jesus had promised it and it came. Jesus had promised blessing with it, and that came also. The prison years of Paul were among his most productive. Many epistles came forth from prison. He had time to contemplate and pray. And he was able to sympathize with all martyrs for the kingdom's sake.

(f) *Emergency*. Paul was the man for the hour. His Grecian training enabled him to serve where John and Peter could exert no influence. The Gentiles did not find their leader till Paul came, even though Peter had been permitted to open the door. The emergency called for Paul, and he was prepared to meet it.

(3) *Comparisons*. What men and women of modern times can you name whose spirit and life was or is akin to that of Paul? Mention qualities and experiences of David Livingstone; of William Carey; of Mary Slessor; of Francis Xavier.

What is our standard? List the common qualities of these men and take your own measurements. Where you seem to measure up, make sure what

others think of you. Where you seem to fall short, find ways for improvement. Remember, there is one source from which all those leaders drew which is still available, as rich and copious as ever.

*“ When God intends to take a man
 And shake a man
 And wake a man,
 When God intends to make a man
 To do His future will,
 How He whets him; how He frets him
 And in poverty begets him!
 How He often disappoints
 Whom He sacredly anoints!
 With what wisdom He will hide him
 Never minding what betide him!
 Though his genius sob with slighting
 And his pride may not forget,
 Bids him struggle harder yet.
 Makes him lonely so that only
 God’s high messages shall reach him,
 So that He may surely teach him
 What in heaven above is planned
 Though he may not understand.*

*“ When God intends to name a man
 And fame a man
 And tame a man,
 When God intends to shame a man
 To do his heavenly best,—
 How He reins him and restrains him
 So his body scarce contains him;
 While He fires him and inspires him,
 Keeps him yearning, ever burning
 For a tantalizing goal,
 Lures and lacerates his soul;*

*Sets a challenge for his spirit,
Draws it higher when he's near it,
Makes the jungle that he clear it,
Forms the desert that he fear it
And subdue it if he can.*

It is God's way to make a man."

—Adapted from Angela Morgan's
"When Nature Wants a Man."

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Leadership was at a premium in prehistoric times. Suggest reasons.

Put the experiences of Joseph into story form either audibly or on paper with emphasis on the leadership qualities that appear.

Jacob had mapped out a leadership course for Joseph. If you think the actual course better, give proof of your position.

Do you find humility among the qualities of Joseph?

In how far is Moses still a leader to-day? Can the same be said of Joseph? What makes the difference?

Point out the differences and similarities between Joseph and Moses. May desert life and court life have brought about a different attitude? Explain, or give reason for denial.

How does David still lead Christians? What was his course of education?

Set out the greatest element in David that immortalizes him as a leader. Find the factors that militated against his leadership. More distress came upon him in later years than in youth. Why?

David said to God, "Thy gentleness hath made me great." Account for it.

Mention advantages that Paul enjoyed as a youth over Old Testament characters. Also differences in those with whom he wrought as a Christian leader,

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compared to earlier men. How does it happen that Moses exerted the greatest influence among the Hebrews and Paul, of men, among Christians?

Whom of all these do you like best? Why? Whom do you most resemble?

Whose experiences have been most like yours? Whose tasks do you most nearly duplicate?

What outstanding leadership qualities remain in your mind, from these studies?

COLLATERAL READING: *Representative Men of the Bible*, Chs. IX, X, XIII, by George Matheson. Hasting's *Men and Women of the Bible*.

DAY BY DAY: Gen. 37:2-17; 41:25-40; Ex. 18:13-26; 32:30-34; 1 Sam. 18:1-5; 22:1, 2; 1 Chron. 11:15-19; Acts 26:13-29.

V

HINDRANCES

"Persistent self-control is impossible without real, heartfelt sympathy."—Stanley.

IT is the privilege of every Christian to be a leader. But the fact remains that not every Christian is exerting leadership. What is hindering? If the qualities we have observed in noted leaders are essentials of leadership, then we readily surmise that in those who fail to lead these requisite elements are lacking. But lest this appear mere theory, let us study the reasons for failure more closely and practically.

I. Physical Infirmary

In each of the great leaders, with the possible exception of Paul, we have noticed a strong physique. That Paul was not possessed of a strong body is pure surmise. His horseback riding to Damascus, his repeated travels, his tent-making, and his unceasing activities even when chained to a guard, do certainly suggest no sickly person. A sound body must support the soul, shall strenuous work be done. One of the sweetest Christians within the writer's circle of acquaintances is a hunchback, and lame in both feet. She has a class of girls in Sunday school; she is the best Endeavorer in that church. But she cannot take her girls

on hikes during the week; is not able satisfactorily to direct social events; finds it impossible to visit the homes of her disciples. Limitations are hedging her about on every side, due simply to her crippled body. That her influence is felt, and that these girls will carry with them sweet memories of her consecrated life, of this there can be no doubt. But right now there is evidence of a slipping away from her; which probably would not happen were she in perfect health. She is a leader to the best of her ability; but her ability is lessened on account of her physical condition.

Steinmetz, the late wizard of electrical invention, is another illustration of the possibilities and limitations of leadership dwelling within a crippled body. He was a hunchback, too, with a body twisted and stunted and a head too large for that body. He made good use of that head. German universities would not grant him a degree because his views were too socialistic. He was forced to flee his native land, studied at Zurich for a while, then took steorage to our country. The immigration officials refused him admittance, fearing he would be dependent on the commonwealth for his support. His friend Asmussen, who had already paid his passage, got him through. His laboratory work soon attracted attention. He never worked for money. He declined offers of big salaries. He lived to serve. Not knowing our language on arriving on our shores, he made his influence felt through all scientific circles ere he died. But his dwarfed and stunted physique confined him to science altogether and brought

him to an early death. His soul needed a better body.

An English poet, Alexander Pope, became celebrated in his day, in spite of his poor physique; but he lacked the geniality that might have been his had he enjoyed health. William the Third, of England, was mentally and spiritually among the greatest men of all ages; but his ill health subdued him and cut short his useful life. He who would be a leader must treat his body with exceeding grace.

Can you call to mind men and women with talent for leadership, who suffer from bodily ills? Will you tell in how far they exert leadership in spite of their handicap?

II. Mental Inferiority

Without a normal body leadership is still possible; but without a normal mind it is out of reach. The purpose and the planning that are required for initiative, suggestion, and inspiration demand clear thinking. The mentally subnormal are out of the running. But it is not sufficient to be mentally normal; the leader must be mentally superior to his followers. This necessary achievement can be attained in at least three ways.

(1) He who would lead must, as has been previously suggested, possess as nearly as possible *an even balance of powers*; so that he may be representative of not only one general type of people but of all. Such harmonious blending is not merely a gift; it is attainable. But the attainment of it requires assiduous and patient practice. One must

examine himself and accept criticisms with grace, until he lets no single power dominate him at the expense of another power. The intellect, the emotions and the will must each have a fair and even chance in him.

(2) The man of average mental ability can make *arduous use of whatever ability he has*. Roosevelt has taught us clearly that genius is chiefly perspiration; the "burning of the midnight oil." While others are wasting their time, the determined leader is busy making plans, seeking ways and means, detecting faults and answering objections. His mental engine may be inferior to that of his fellows; but if he keeps it running to full capacity he will produce more than the big-brained man whose indolence demands mental siestas.

Mention instances of schooldays to verify this paragraph; or to refute it.

(3) The average mind can be improved by *education*. The naturally strong mind, on the other hand, that might have led on to leadership, will suffer the humiliation of falling back in the race if education has been lacking. While it is possible for students so to abuse their opportunities in schools of learning that money and time are wasted, the majority receive by their training an advantage over the uneducated that will tell through life. *Go to college!*

(4) The Christian who attends higher institutions of learning enjoys many opportunities for leadership through *his friendships, his recreative activities, his studies, his teachers and his interests in things eternal*. But the man who was deprived

of college may still qualify himself for leadership by daily research along wholesome lines of history, biography, science, and particularly through the study of spiritual realities. Because such verities present a unitary philosophy of life.

III. Moral Failures

There are few sadder sights than intellectual giants tottering and tumbling because their character is soiled. What leaders they might be, but for their moral delinquencies! Think of Aaron Burr, a grandson of Jonathan Edwards. It is generally understood by Princeton men that Aaron Burr and Robert E. Speer have been the only graduates from that college who reached within a fraction of one hundred per cent all the way through their college years, and that fraction was deducted on the general basis that no human being can be mentally perfect. Compare the leadership of these two men; the influences they have exerted on their generations. There would have been no superior leader to Burr in his day, but for his morals. A score of years earlier France saw a similar spectacle. The strongest man in revolutionary days was Mirabeau. None could withstand his reasoning and his eloquence. The destiny of France was in his hands. Murder and bloodshed had not yet commenced; Mirabeau could have averted it. But for one fact. His past witnessed against him. He could not make men follow him who knew themselves cleaner than he. In that same country, which so readily forgets God, another man has risen and fallen more than once—Caillaux, of im-

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mense genius for political finance; but the French people know his life too well.

There are those who follow Jesus only a little way. They want to be leaders and they wonder what holds them back. They are held back by weights. Lustful thoughts are troubling some; avarice is hurting others; false ambition assails a third; jealousy a fourth, and so the whole category might be recited. No weaklings need apply for leadership. The call is for the strong. The strongest are those who follow the Christ all the way.

IV. Planless Lives

Ask any one why he was born, and you are likely to startle him. He had never asked himself that question. Ask yourself and answer it up to date. You need not answer for the future, but you should be able to give some reason why you have lived thus far. Then look at the needs of the world, beginning with the things that are to be done in your own home, your church, your school, your community, on out and out to the uttermost parts. Do these needs mean anything to you? They mean much to God. It is the gracious will of God that the needs of men shall be met by His children with the help of His own Spirit. This is the divine program on earth.

The tragedy of a planless life is that the most benevolent and most inspiring program is ready for that life, but is not entered upon. Like a ship without rudder that drifts on the ocean subject to every wind and current, so this life, for which God has a plan and the service of which is sorely

needed, drifts about, either ignorant of its sublime mission or indifferent to it. Latent talents are never called to the fore; the satisfaction of usefulness is never tasted. Is it any wonder such a life becomes pessimistic and such a soul is tempted toward suicide? The process of suicide has already begun.

Ships have been built out of driftwood and stranded sailors have reached home again with the help of such ships. There is choice talent among our aimless people which it is the business of Christian workers to discover, and to engage in service. Many of these drifters are members of some church; many more are outside. Over them must the drag-net be cast, of which Jesus speaks, and with great patience must suitable service be opened up to them. Because they have as yet no plan of their own, they may fall in with the right plan more readily than those whose plans are contrary to the program of Christ.

What has been your own experience when you were planless? What has been your experience with others who had no aim? What suggestions have you under varying circumstances—Christians, non-Christians, talented, trained, untrained, non-initiative people.

V. Lack of Experience

There are two modes of education—through the experiences of others and through our own experiences. What we usually term education is chiefly a succinct presentation of others' experiences. Our fathers made trial of things and found certain

methods helpful; other methods hurtful. They continued to do the things in which they succeeded, and discarded ways that brought unhappiness. Then they told the growing generation of their success and warned against failure. They explained to their children how to act wisely under given circumstances. Whatever arts and sciences they had mastered they passed on. Thus have the children inherited the legacies of learning from their fathers. Thus have teachers become middlemen through whose agencies stores of lore are conveyed from generation to generation.

(1) *Education is a form of experience.* It is not mere theory. Someone has tasted and seen. To the student it remains a theory until it is personally tried by himself. But it saves him that whole dangerous process of trial and error through which his ancestors have suffered. The value of true education cannot be estimated. He who lacks it faces tremendous handicaps for leadership.

(2) At best, this conveyed *education is only part of a person's training.* It should form the basis rather than the substance of intelligent people's program and work. Experience is the best, even though the most expensive teacher. One can never really know what he has only heard from others. That only is truly known which has been personally experienced. This is true of science; it is fully as true in religion. One can never know God who has not enjoyed personal fellowship with God.

(3) Without experience there is but little *conviction.* But without personal conviction there cannot be great power of persuasion. Again, with-

out power of persuasion, what is the likelihood of leadership? How essential, then, is personal experience!

(4) When there is lack both of education and of personal experience, the chances for leadership are slimmer than ever. *Misunderstanding* is inevitable. Conditions and circumstances are unknown. There is no adequate gauging of aids and obstacles. The program is unbalanced. If, nevertheless, the would-be leader possesses genius, he may see his purpose fulfilled; but it will cost far more effort than was otherwise necessary.

The single child in the home faces this handicap of inexperience along leadership lines, unless it is freely thrown in the company of other children.

VI. Love of Ease

Many latent leaders "blush unseen" and, like Toots, in "Dombey and Son," will "sink into the silent tomb unnoticed," purely because they like to take things easy. Either they are raised in luxury and have nothing to threaten them into self-preservation, or they see no way upward worth the struggle; either fortune smiles on them too favorably, or misfortune seems too near akin to them. These are the high and the low bums we mentioned in a previous chapter. Leadership requires urge and purpose. Although it resides latently within the individual, that inner power demands stirring. John Locke, the English philosopher, asserted that every native power and sense needs stimulus, just like a sleeping lion in a cage, to be awakened. This is certainly true of the qualities for leadership.

Every leader, studied in the previous chapter, came face to face with great emergencies that aroused his powers. Talent and occasion met and joined hands. But these same men might have allowed the occasion to pass by. Lovers of ease commit that grievous sin. No matter how talented, the privilege of leadership passes from their hands and is given to others.

VII. Individualism

Greatest of all leadership pitfalls is the individualistic spirit. Leadership requires companionship, mutual consideration, compromise in unessentials, joint planning, genuine representation by the leader of those who are led, and cordial friendship. But how can these attributes be expected in an individualist? This trait has been the stumbling-block of men otherwise fitted for leadership. Consider some outstanding characters pictured to us from the Bible.

(1) *Samson the Strong*. It was God's plan that Samson should lead his people out of the bondage into which transgression had brought them (Judges 13:5). The manner of his training was carefully prescribed. He was to be a Nazarene, set apart to Jehovah and Israel. As the lad grew into young manhood "the spirit of God began to move him at times in the camp" (Judges 13:25). What a promising youth Samson was! Physically he stood out unapproached. To meet and slay a young lion seemed but play for him. From his riddle before the Philistine young men (ch. 14:14) it appears that intellectually he was superior, too. Samson

was not boastful; he never crowed over his deeds of valor. People liked him. Women "fell for him." But when his accounts are added up finally, what had he done for his nation? Himself he got out of scrapes, one after the other, till he got caught. He slew thirty men at one time and a thousand at another. But he did everything alone. Not one follower did he gain; not one Hebrew youth did he train. There is no record of the least coöperation of the Hebrews with him, or of his working with them. Samson was strong and brave; sometimes foolhardy. But he was not a leader, though God meant him to be. What was his trouble?

Individualism is the answer. The interests of Samson were neither in the God who had sent him into the world for a distinct service, nor in the people whom he should have served. His interests centered in Samson. He followed the bent of his passions, rather than the whisperings of God's voice. No program is apparent in his life, except the gratification of his sensual desires. Samson sowed in the flesh and reaped corruption.

(2) *Saul the King*. There are striking similarities and equally striking differences between Samson and Saul. Both were physically strong; both were called into the nation's leadership, and both failed. But Saul surpassed Samson in service, although he was inferior to him in strength. Upon the moral character of Saul there rests not the slightest taint. But Saul was less daring than Samson and less magnanimous in his attitude toward others. The one wife he had he called

“ the perverse, rebellious woman ” (1 Sam. 20:30). Of David he was jealous; his own son Jonathan he would have killed. The counsels of Samuel he cast to the winds. The wicked whisperings of Doeg (1 Sam. 22:9) he followed up. Saul was not able to coöperate with the best men at his disposal. That was the sword on which he fell.

(3) *Elijah the Prophet*. Though unquestionably one of the world's immortals, Elijah was no leader. Fearless he was and fervent, upright and active; but he tried to accomplish his work alone. This never was the plan of God. When that great man cried out to God, “ I, even I only am left, and they seek my life ” (1 Kings 19:14) the Lord assured him, “ I have left me seven thousand that have not bowed the knee to Baal.” So far as Elijah was concerned they might as well not have existed. He never worked with them. Had Elijah exerted his powers of leadership, he could have rejuvenated the worship of God in Northern Israel by bringing together those seven thousand. But the guidance of religious affairs was taken from him. A plowboy was anointed in his stead (1 Kings 19:19), one who came up from the people and was able to work with groups of people, particularly with young men (2 Kings 2:16; 4:38).

VIII. Mismanagement

Partly growing out of the negative factors already indicated in this chapter and partly going beyond these, there are certain evidences of mismanagement by which leadership that might have led upward and onward does actually lead down-

ward and backward. This adverse effect may be due to the leader's personal powers and traits, or to the circumstances in which he finds himself.

(1) *The leader aiming amiss.* (a) This may be through *ignorance*. Saul, who became Paul, was sincere enough; but his purposes were wrong. He hated Christ and all Christians. Paul led a group to Damascus to do wrong, not because he wanted to do wrong; but because he was ignorant of the right. It is highly probable that the majority of the priests and scribes and Pharisees were equally blind with Saul. "For had they known, they would not have crucified the Lord of glory" (1 Cor. 2:8).

(b) *Misplaced emphasis* puts obstructions in the way of wholesome leadership. "Be not righteous overmuch" (Eccl. 7:16). "Having zeal, but not according to knowledge" (Rom. 10:2). Extensive work is the only worthwhile task with one; intensive work the only care of others. Divine love exclusively controls one Christian heart; divine righteousness another. Emphasis is misplaced and with it behavior grows unbalanced.

(c) These are not the worst hindrances; for they are still sincere. There is *false* leadership, where *low ideals* and *false intentions* have the upper hand. Such leadership is from the devil. With such there is no room for compromise; it leads to ruin. The Christian who meets with leadership of this kind needs divine power. To kneel low before God and then to hold high the banner of Christ is the surest way to victory.

(2) *The leader setting himself before the cause.*

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(a) *Megalomania* is a common affliction of potentates. Almost every king has suffered from it, and many petty rulers with him. Napoleon set himself first, and not the welfare of France or of Europe. Ex-Kaiser Wilhelm committed the same mistake. It is well for those who follow a leader to compare their estimate of him with his estimate of himself. Disparity of judgment might prevent foolish fruition. A self-opinionated guide is dangerous to follow.

(b) *Greed, lust and their kindred passions* blind a leader to the real issue. Union leaders and oil magnates are equally guilty of these sins, the managers of silk factories, and parents who take their children from school for hard labor. Is it any wonder some children rise up against their parents?

(c) *Fear of humiliation* provides a common motive for setting self before the cause. "Keeping face," the Chinese call it. One who has been a leader, but whom the world is passing by as steadily as London passed by Sol Gill's instrument shop, still remains in office; because he would sense dishonor in retirement. Workers who once fostered a program that served its day, attempt to force that same program on fellow-workers, though now it is obsolete. They set themselves before the cause, and we cannot follow them.

(3) The leader *setting the cause before God and His kingdom*. This is the ultimate of misplaced leadership. Jesuits teach that the end sanctifies the means. But Jesus taught, "Seek ye first the kingdom of God." Those who set God first do not need sanctification of doubtful means. Their ways

and methods will be right. The murders at Herrin, Ill., were due to gross misunderstanding. The martyrdoms which Rome imposed upon our fathers were the result of similar wrong leadership. No cause may stand before the cause of God. No program may set aside the one great program of God, for the healing of the nations. Lenin tried hard to lead Russia without God. But we know that God has His own benevolent program. To go contrary to that program means hurt and not health.

IX. Agencies for Suppressing Leadership

There are two kinds of agencies under which leadership suffers. One is within, the other without the Church.

(1) *Autocratic organizations.* There are Sunday schools in which the superintendent never advises with his fellow-workers. One autocrat, himself murmuring against the weight of responsibility that oppresses him, runs the whole machinery. There is no call for initiative from any members. The leader plays the flute and all may dance to his measure, or make themselves scarce. This is equally true of some Missionary and Young People's Societies, Clubs and Brotherhoods. Instead of training-stations, they are prison-camps. The church that commits these grievous sins does greatly suffer for them.

(2) *Commercial amusements.* The great objection to commercial amusements lies in its failure to provide initiative. Everything is done for the patron. Just look; that's all. See the pictures on

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the screen; see the players in the team. Sit and look. If within you any desire arises to participate, kill that desire quickly; for you cannot give it vent. You may laugh, or you may yell; but you must keep out of the game which is played *for* you, not *by* you. This is true also of dancing. No brains, but feet, are required in the enterprise. Directions are given to be followed. There is no room for initiative. Leadership is gainsaid.

Do we still ask why leaders are so few? Have we not helped to kill rather than to awaken leadership? How shall the followers of Christ answer the call, unless we take Christian measures?

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

What has hindered the development of your leadership? What is in the way now? What do you notice in the way of others, either brought on by themselves or put there by others? Can you suggest relief?

What have you in your favor for success in leadership? What do you see in others? Do they know it?

The average height of fifty railroad presidents and department managers is 5 ft. $10\frac{9}{10}$ in.; of forty-six governors it is 5 ft. $11\frac{2}{10}$ in.; of sixty-two university presidents it is 5 ft. $10\frac{8}{10}$ in.; of well-known, vigorous reformers it is 5 ft. $11\frac{4}{10}$ in. Their average weight is about 181 lbs. What does this mean to you?

What has education to do with leadership? How about Lincoln? Was he educated? Whence did his leadership qualities arise, and how were they exercised?

Have you seen happiness in a planless life? What hinders? Name whole classes of purposeless people.

How do experience and education dovetail? Why is education alone insufficient?

Discuss the pitfalls mentioned, compare them, apply them to historic and modern characters.

Trace the downward trend of Samson, showing his fine qualities and those that downed him. He was a hero; why not a leader?

Saul was well endowed. Where lay his failure?

We know Elijah as a man of God. He failed to arouse the Hebrews except on one occasion. Observe his weak points. Mention later characters with like mistakes.

Freely and fully take up leadership mismanagements. Draw from experience.

Name agencies that discourage leadership. The world is guilty. What of the Church?

COLLATERAL READING: *Damaged Souls*, by Gamaliel Bradford. *Contagion of Character*, Ch. II, by Newell Dwight Hillis. *Representative Men of the Bible*, Ch. XVI, by George Matheson.

DAY BY DAY: Judges 13:1-7, 24, 25; 16:4-20; 1 Sam. 10:17-27; 18:8-16; 2 Sam. 15:1-12; 1 Kings 17:1-9; 19:9-19.

VI

FINDING AND INSTRUCTING WORKERS

"The things which thou hast heard from me . . . commit to faithful men who shall be able to teach others."

—2 Tim. 2:2.

A SIMPLE formula for the production of leaders is: Find them, grind them, mind them. With these three suggestions we shall be occupied for this lesson and the next. For usually the simpler the suggestions, the more intricate and difficult their working out.

I. Find Them

When Christ was in need of helpers, He went in search of them. They did not sense the import of their calling, nor did He at first inform them directly. But He showed them the fields white for harvest; then bade them pray that God might send forth laborers. Thus were their own hearts prepared to enter upon the labors which He had assigned them. *They found themselves* after first their great Leader had found them. But Jesus helped them to discover their own powers by setting them to tasks for which He had already given them some preparation. He also bore patiently with them, when their tasks were inadequately performed, and showed them better ways. In our discovery of talents these steps may be observed.

(1) *Diversity of talents* must be respected. Each type has its own place and function. A person who is far from intellectual may nevertheless exert great influence because of his emotional powers; while on the other hand the cold but brainy fellow may also show himself exceedingly useful. If by each normal person service is rendered to the measure of his particular capacity, nothing further may legitimately be required, and many phases of work will be fostered.

(2) *Favorable evidences* should be noted. Physical health is a necessity of leadership. Good ancestry and a Christian home are rich assets. When to these promising factors thorough preparation can be added, the chances for failure are reduced to a minimum. The person's own tendencies along certain lines of service carry their meaning, too.

(3) *Imperfect powers need to be encouraged*. It was prophesied of Jesus, "A bruised reed shall he not break and smoking flax will he not quench" (Matt. 12:20). Matthew, after ample observation in fellowshiping with Jesus, quoted from Isaiah this prophecy, which so truly befits our Lord. He saw the weakness of Simon Peter, but also his strength. He knew the doubting of Thomas, but also his loyalty. He strengthened both and cast neither of them aside. Throughout the history of the Christian Church thousands who were weaker than Peter and more dubious than Thomas have been trained into leadership because someone had the mind of Christ and bore with them. More thousands still have been lost to the service of Christ; because unlovely hands dealt

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roughly with them and drove them to despair. Most of us need more to be set strong than to be set straight.

(4) A trainer of workers must *be willing to take risks*. It might be most excellent if a new hand could be tried out without any experiment. This would save humanity from much bungling. But it can't be done. Theory cannot be transformed into practice without some form of trial. The Irishman who asked the shoe-dealer to let him wear a new pair of shoes for two weeks ere he paid for them did not get his request granted. He was told first to pay; then to wear the shoes. Certain school boards may require of their applicants that they shall first have taught two years before they can be employed, but not every school board can do so unless normal schools prepare more fully. In any event, somewhere theory has been turned into practice at the expense of some. And occasionally it is found that the candidate was barking up the wrong tree; he is not suited for the calling which he had hoped to follow.

To reduce this risk to its lowest point the trainer of workers must practice the requisite theories in the presence of his disciples and let them practice the same under his immediate direction. They must be his understudies; his associates.

(5) *Every Christian of average ability possesses more than average power for leadership*. There are good reasons for this supremacy. First, the Christian's ancestry. He is born from above. God is his Father. Christ is his Elder Brother. New

forces have entered into his being that tend to lift and to urge forward. There is loftiness in his make-up, calling for satisfaction in a task worthy of the divine nature. Second, the genuine Christian has identified himself and his program with the supreme Leader. Christ is his Ideal. Dissatisfaction with himself serves to bring him into fellowship with the One who is willing to instruct him. Faith in the Son of Man inspires him to efforts which hitherto he had never ventured. And his whole heart is in it. Third, to support this readiness and to enlighten it there is the Word of God. It causes him to think in terms of origins and destinies, of infinitudes and the infinitesimal. The wide-awake Christian is forced into thinking. He *must* philosophize. He can master a system of truth, the surest and purest and most comprehensive system of truth in the universe. Even should he enjoy the choicest of schools he could never surpass the magnitude and the depth of Christian thought and doctrine. The Bible, if read with interest, is a mind-sharpener. The nations who have made the Bible their central text-book have learned to lead the world in thought. It stirs the intellect, fires the imagination, and enriches the memory. Finally, the sincere Christian finds himself in the midst of a world task, which begins right where he is. There is a call for the exercise of his will. The teachings he receives do not leave him at leisure for mere contemplation. The high and deep thoughts of Christianity are eminently practical. "If ye know these things, happy are ye if ye do them," said our Lord. The appeal is to the whole

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man, intellect, emotions and volition. When these powers are active, who may measure the dynamic of a man!

(6) *Every normal Christian deserves a trial at leadership.* The farmer's wife who wants to know how many eggs out of a given dozen can produce chicks, applies the simple test of putting the whole dozen under a hen. The method is sure. Evidences for or against fertility will appear in three weeks. The prospector for gold washes all the dirt he has collected that has any possibility of containing gold. To throw aside any of the placer-dirt might mean the loss of some precious metal. He who would help supply the world with Christian leaders cannot deal with less care than those who handle eggs or gold dust. The chance for leadership needs to be offered every follower of Christ; it is the only way of making sure whether the latent powers within him can be awakened.

II. Grind Them

A Sunday school worker belonging to that race of giants which is now so rapidly passing, exuberated about boys in lines that apply to every growing person.

*"A diamond in the rough is a diamond sure enough,
For before it ever sparkles it is made of diamond stuff.
But, of course, some one must find it,
Or it never will be found;
And then some one must grind it,
Or it never will be ground.
But when it's found and when it's ground*

*And when it's burnished bright,
That diamond's everlastingly just flashing out its
light."*

—Meigs.

The grinding of prospective workers consists of *teaching* and *training*. They must *know* and they must *do*. Some things they will have to learn from their own spontaneous investigation; other things they should learn from us. Some things they should do entirely at their own initiative; other things they will do at our suggestion and direction. Gradually our interference must decrease and their volition gain more scope.

The Stoics of ancient days held the theory that the human mind resembles a vacant tent into which in process of time various animals stroll. They may come in and may go out again, but usually they are quite crowded within the tent. Our thoughts, they said, are like these visiting animals. The doors to the tent are our senses. The crowded group of animals forms the tent's content and resembles the soul. David Hume resurrected this Stoic notion when he taught that the human soul is but a series of sensations. At death, when sensations cease, the end also of the soul has come.

John Locke, in line with the Stoics, thought of the mind at birth as a *tabula rasa*, or blank sheet, on which in process of time ideas are written, gathered through the senses. He taught this in contradiction of the belief, prevalent in his day, that people are born with "innate ideas," such as

the idea of God, of right and wrong, of time and space.

Stirred by the contemplation of dire consequences to which Hume's teaching must inevitably lead, Immanuel Kant freed himself from the materialistic notions of Hume as well as from the more innocent suggestions of Locke, by finding in the human being capacity for acquiring knowledge, and native desire to attain it. The mind, instead of being passive, as both Hume and Locke would have it, is active. Instead of merely receiving what happens to come to it, the mind reaches out after ideas as the hand reaches out for food. This doctrine has served to revolutionize pedagogy and has put instruction where it belongs. The building-in process is not by accretion but by assimilation and growth. The roots of the tree, groping outward and downward and changing earth to saps and vessels; the cow that grazes, lies down, and chews the cud; the prince who broke through the hedge, entered the halls of silence, and kissed the sleeping beauty, when suddenly she came to life and all her surroundings with her—these typify the meaning of education. And only in this active sense can development of our workers be hoped for through instruction.

Instruction for Christian leadership will naturally be along five lines.

(1) *A knowledge of the Bible.* The Christian worker needs to be well versed in his Bible. Whatever wisdom human ingenuity may invent or discover, for the Christian there is one great Book incomparable among literature as Christ stands in-

comparable among men. It is his *vade-mecum* in which his whole mind should become steeped. Its thoughts must grow to be his thoughts and its ways, his ways. It must determine his views of life, his relationships in life, his part in life. He must know his Bible, love his Bible and live his Bible. This involves a mastery of it in many ways.

(a) There is *progressive movement* in the presentation of facts and ideas in the Bible. The Christian worker must be able to locate incidents and teachings, know how they arose and for what purpose they were written; then he should sense their bearing on modern conditions. If some one misquotes, he must immediately detect it. In his own quoting he should be absolutely certain. This is no severe demand, considering the relatively small compass of literature that composes the Bible. He who wills is able to master its contents as material.

(b) A working Christian needs to *know sacred history*. The story of the Hebrews ought to be as familiar to him as the story of his own country; the journeys of Paul as definite as the voyage of the Pilgrim Fathers. The birth of the Hebrew nation, their sojourn in Egypt, their wanderings through the desert, their conquest of Canaan, the days of the judges, the periods of the kings with their two monarchies and successive dynasties; the exile and the return; the years of silence, and the origin and growth of the Christian Church—these should be common property of the Christian leader. They can be if he so intends.

(c) *Principles of living appear in Bible biogra-*

phies. History is collective life. It reveals great, sweeping principles. But individual lives make up the whole of history. In them the principles of living appear more definitely. The Christian leader needs to know sacred biography. The experiences of noted men should be thoroughly familiar to him; their works and ways; their failures and successes; their aims and their accomplishments; their living with men and with God. They form part of our sacred lore because they are our "ensamples." We may mirror ourselves in them. Supreme, of course, stands the life of Jesus Christ, our Saviour and Ideal.

In such a study it is not amiss to consider more modern national men of note and to draw comparisons.

(*d*) It is well for one who would make use of our Scriptures to *master portions verbally*. Writing is not nearly so natural as memorizing; it came into vogue much nearer our day in human history. Printing was invented millenniums later again than writing. Neither can compare with the verbal mastering of sacred sayings; not a verse here and there, but whole passages. Every grown person of normal mind can do it, and may enjoy the rewards of his labors as long as he lives.

(*e*) *Divine principles* inhere in the narratives, the poetry, the prophecies, the Gospels and the Epistles that compose the Bible. It is the Book of Life partly because it is a book of lives. Divine grace and human need; divine righteousness and human transgression; divine law and punishment for disobedience; divine love and human friendship

with God; divine suffering and human salvation, these form the leading principles of our Bible. Ignorance of these, or misunderstanding of them, would disqualify one from Christian leadership, however zealous he might be for service. To know the Bible as a living system of truth is a prime requisite of leadership.

(2) *A knowledge of the Church.* The Church of Jesus Christ, so far as she is true to Him, carries on His work and teaching throughout the world.

(a) In one sense the Church has existed from the beginning of mankind; for it is the kingdom of God on earth. Some scholars think of the Church as starting with Abraham, whom God called out, for the name is derived from *ecclesia*, that is, those called out. The Christian Church came fully into being on the Day of Pentecost when the Holy Spirit came upon the disciples and three thousand souls confessed the name of Christ. But wherever we may trace the origin of the Church, we are certain that it was mightily operative during the years of which the "Acts of the Apostles" tells the story. Every prospective leader should grow thoroughly acquainted with the preparation for the Christian Church as described in the Gospels, and with the growth of the Church as given us in "Acts."

(b) When Paul was sitting in his rented room in Rome, as told us in the last chapter of "Acts," that was not the last of God's acts. After the demise of the apostles, and of their immediate successors, the Church continued to spread. Bitter persecutions could not arrest her progress. "The blood of

the martyrs became the seed of the Church." At the end of the third century the Church had conquered the Roman Empire. Then the empire began to conquer the Church. All of which is most interesting reading, such as every normal mind will enjoy. Heresies arose during those centuries, so similar to those that now trouble the Church. But every heresy served to set out the truth the more clearly. The Dark Ages came upon the world with priestcraft in control, binding the souls of men and keeping the light of the Word from them. The Reformation meant deliverance for many; but it also meant terrific persecutions. In Spain and Italy every adherent of the true religion was rooted out. In France and Holland ten thousands were tortured and killed. Persecution was less wholesale in the British Isles; but there, too, hundreds gave up life rather than their new-found religion. And *the conviction that meant martyrdom was centered on the Bible*. Bible reading was a crime worthy of death. The Book of Life was to thousands also the book of death. It is well for us, their children, to remember these facts. We take so much for granted.

(c) The history of the Christian Church teaches throughout that the program of Jesus must forever be carried on—to preach, to teach, and to train. It was the neglect of His program that initiated the Dark Ages. It was the neglect of part of His program, that of extension work or preaching, that initiated the rationalism of the eighteenth century. It is the neglect of the other part of His program, that of teaching, which during the nineteenth cen-

ture has brought about our present conditions of ignorance in matters spiritual.

(d) *Missions* is one phase of the Church's work and her history. Although at present zealous mission workers treat it distinctively, its place is identical with the Church and all that it concerns. The story of the Church's growth in the past is a mission story. The story of modern missions is also modern Church history. Missions mean the extensive work of the Church; it is due to preaching. Intensive Church work is teaching and training. The local pastor, speaking to his usual congregation, does not preach; he teaches. When he secures attendance of outsiders, then he preaches. Evangelistic effort is extensive; it is always a form of missions. Every local church should maintain mission activities, through the Sunday school, the Ladies' Aid, the Men's Work, special services, week-day activities with boys and girls; socials and classes. For missions "begin in Jerusalem." Then out from the local church branches of service must extend like strawberry plants in summer, reaching out. Contacts must be made with the world at large primarily through the members of the local church, whose sons and daughters have been trained into missionaries from infancy. But to broaden acquaintance and to deepen sympathy the story of mission enterprise everywhere needs to be learned through reading and teaching. Instruction may then be reaffirmed by benevolences.

(e) That church which fails to create in her sons and daughters *a desire to obey the last command of Jesus*, "Go ye therefore," is woefully defective.

The needs of a Christless world must be made clear; the heroism of men and women who leave home and country ought to be held up; the glory of lives well spent for the Master should be constantly inculcated. Every young Christian needs to be brought face to face with his own duty in the great mission enterprise.

(f) *The purpose of the local church* as it forms part of a denomination and of the still greater kingdom of God *must be known to each growing Christian*. Definite instruction is necessary; so that the work of present leaders may be appreciated, and preparation made for participation in the Church's work. There are reasons for the existence of each local church and for each organization and office within a church; otherwise these should be abandoned. A frank inquiry is to be instituted into the function of each organization, with a view to remedying its defects, filling up its lack, and serving in it with highest efficiency; or discarding it.

(3) *A knowledge of worship*. It is essential for a Christian to pray. "Without me ye can do nothing," says Jesus. To which Paul responds, "I can do all things through Christ, which strengtheneth me." Religion is supremely a sense of dependence on God—dependence on His friendship, His counsel, His providence, His inspiration, and His power.

(a) One of the first principles a Christian worker must master is contained in the song, "*Take time to be holy*." All friendship requires time; and friendship with God allows of no exception. But

worship belongs supremely to the spiritual realm in which time as a duration of seconds and minutes does not cut a great figure. "The things that are not seen are eternal." Worship is a question of times rather than of time. Our Lord never encouraged "long prayers." The main thing is that God shall be constantly in the Christian's mind. This principle can be observed most readily when special moments are set apart for worship. "Morning, noon and night" is the record of one Bible character. Isaac went out to meditate at eventide. It was customary for our first parents to commune with God "in the cool of the evening." Jesus found His trysting-place at night on a mountain or in a grove. Sabbaths are set apart for special communion with God. The soul that denies itself these seasons of fellowship with the Divine is bound ultimately to lose hold on God.

(b) *The attitude of the mind is everything in worship.* "Hallowed be thy name," said Jesus. Without reverence there is no worship. Body and soul should combine to aid each other in the presence of God. A careless position of the body renders worship impossible. A nervous, hurried condition of mind proves equally disastrous. Prayer will not be rushed.

(c) *Worship demands expression.* There should be silences when God speaks and man listens; but to these silences there will also be responses when the soul humbly addresses God. This may be audible or unheard; it may be alone or jointly; it may be in speech or in song; it may be through

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giving or through working, but some form it has to take, and probably it will take various forms at different times.

Worship is greatly facilitated by *suitable words*. These words may be mastered in large measure from men and women who have previously prayed. The Bible stands first as a devotional book. Prayer-books, too, are helpful. But such prayers need to be thought through and assimilated for oneself. After that, one needs to guard against "vain repetitions."

Sacred songs are wonderful media of worship. Through the ages human hearts have looked upward by means of these hymns. The efficient worker needs to master the hymns of the Church for his own encouragement and for the leading of others.

The *purpose* of worship must ever be kept in view. There may be times when petition constitutes its chief note. At other times the substance of it is praise. Again it may be just a season of communion, as when friends visit. But never should worship be purposeless; for when it has lost its meaning, it soon degenerates into mockery.

(4) *A knowledge of human nature*. Christ "knew what is in man." He was acquainted with human ways and tendencies. A worker for Christ learns from theory and practice what are the powers of a human soul, what are the instincts and how they are best employed. He must be a student of *psychology*.

Out of this knowledge should grow his *skill in approaching people*. The Christian worker needs

to *know God's truth and how to convey it*. It is no longer thought sufficient that a teacher should know his Bible; for the Bible is only a means to an end. "Truth is in order to goodness," says one of the oldest Confessions of Faith. The teacher must know *whom* he teaches, and *how* to teach that particular individual. Which is *pedagogy*.

(5) *A knowledge of modern needs*. The Christian worker is laboring blindly if he is ignorant of *the homes in his community*—their customs, manners, joys and sorrows.

(a) He needs to know *the educational advantages and drawbacks*. Imagine a Sunday school teacher attempting lessons in Paul's journeys to children who have made no start in geography of any kind; or a teacher requiring the coloring of cards from a group of adolescents. To shoot over the heads of those we would instruct is as fatal as to underestimate their abilities. The Christian leader has a delicate task.

(b) The worker should know the *social conditions* of his community—the standards of morals, the relations between capital and labor; the use of modern facilities; the feelings of one group toward another group. There are always reasons for distrust and bitterness, which cannot be lightly put aside. But Christ is sufficient for all problems, if only men are willing to commit and submit to Him.

(c) *The needs of the whole world* should to a degree abide in the mind of the Christian leader. He needs to be a *Christian* politician, a *Christian* merchant, a *Christian* traveler, a *Christian* his-

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torian, and always a *Christian* philosopher. No Christian leader can afford to be out of touch with world currents.

Constant training. The local church must be a training school. She may send a group to higher institutions of learning to continue the task of study and training; but a number of her own disciples will remain within her own walls, to go out under her own tutelage. Of these she will be the sole instructor. They will bless the world or damage souls according to the training they have received in their local church. This is our holiest and our most remunerative task.

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Jesus did not accept some who requested that they might follow Him? What reasons?

How did Jesus help His followers to discover themselves?

Where is the emotional person superior? Where the intellectual; where the person with will-power?

Consider favorable features that promise leadership powers.

Apply the principle of "A bruised reed" to a case within your knowledge. Should this principle invariably and repeatedly be applied? Give reasons. Mention ways of reducing the need of it.

Mention the distinctive traits that mark true Christians for leadership. How do these marks work out in real life? Are they yours? Note instances where the absence of Christlikeness was accompanied by the absence of these marks.

Restate and criticize the education theories of the Stoics, Locke, Hume, and Kant. Then tell the story of

"The Sleeping Beauty" as a parable of the educational process.

Name the five lines of knowledge required by the Christian leader.

What makes a knowledge of the Bible essential? What do we mean by it? How is such knowledge mastered?

How are Bible and Church related? The individual Christian and the Church? The past and the present of the Church? The present and the future? The Church at home and abroad? What is the task of your local church?

If you have been taught to pray, will you tell of its helpfulness? Did it make you reverent? Trustful? Humble? Hopeful? Loving? How has your home helped you to worship? Your church? Her organizations? Have you learned to pray audibly? Write a prayer centering around a definite theme. Keep in mind the season, the occasion. Suggest a prayer-hymn in keeping with that theme; also Scripture.

Why trouble ourselves with psychology, pedagogy, social conditions, world problems?

Analyze your own church; arrange it on paper as a school with faculty, students, curriculum, class-rooms and scheduled time. How can your ideal be made real?

COLLATERAL READING: *Scientific Christianity*, Ch. IV, by Gerald R. Leighton. *Personality in the Making*, Ch. II, by J. H. Coffin. *Mastery of Men*, Harper's, Vol. CXLIV. *Things Most Surely Believed*, by Gerrit Verkuyl.

DAY BY DAY: Ex. 36:1-8; Num. 8:5-18; 27:15-23; Judges 7:1-8; 2 Sam. 23:8-23; Matt. 4:18-5:1-16; Acts 6:1-8.

VII

TRAINING AND WORKING WITH WORKERS

"I am the light of the world."

"Ye are the light of the world."

"It is expedient for you that I go away."

IF instruction is always more or less like "building in," training must always involve direction. That which has been acquired as content of knowledge and is therefore to a degree theoretical, grows practical through a course of training. It means *the application of knowledge and principles to life*.

In the business world there are generally two ways of preparing for efficient service, namely, the school, and the shop or office. In school the necessary theories are taught. In certain branches of instruction there is direction, too; so that theory may be put to the test. Experimental psychology and normal school classes aid in the practical preparation of teachers. Manual training and simple engineering help to prepare draftsmen and mechanics. Similar methods are to be applied in our churches. Where psychology is taught, however simple, directions should be given to *test acquired theories in daily contacts*. Where pedagogy is being studied there should be a chance to *watch actual teaching* and presently, under supervision,

to do actual teaching. When activity programs are in process of formation the younger members of the church should not be left out of council. Their suggestions are likely to be helpful, and we are certain that their coöperation will then be more hearty when it comes to the working out of the program than if it is purely imposed on them.

In every church there may be associates as understudies with every officer. The Sunday school superintendent needs such a helper; so does the president of the missionary society; the president also of the young people's society or department. It remains equally true of class presidents and of committee chairmen. Every leader should train his successor. Let us repeat: *Success without successors is failure.* In agreement with this plan the rotary system of officers is of immense benefit. The person who retains an office for many years is in danger of getting into a rut and is likely to assume over-much responsibility. He develops into a sort of kaiser. Meanwhile, he is preventing others to manifest whatever ability for leadership they may possess. But if it is the rule of the church that at the termination of, say, three years, each officer must step out, then the chance is open for that latent leader who has enjoyed training under the more experienced man. His success will bring honor to his trainer and strength to the work. Should that successor prove a disappointment, then there need but elapse a year before the next election or appointment. Even during that year the ex-officer has sat in council with his old group, has

observed activities from a new angle, and has enjoyed opportunity for suggestions.

I. Aids in Leader Training

The leader's work in training his successor consists in the main of these practical aids.

(1) *Showing opportunities for kingdom service and how to use them.* (a) In Christian language the nearest synonym for opportunity is *need*. Needs are all about us but are not always noticed. The eyes of the future leader need training, so that he will see, and his ears so that he will hear. There are children running the streets whom none are inviting to Sunday school. There are men tasting the misfortunes of life whom none are pointing to Christ. Searchers for happiness abound everywhere whom happiness is eluding because they do not know its source. The lonely poor and the lonely rich; disillusioned youths and discouraged grown-ups; broken homes and soured hearts, these are on every hand and none but the followers of the Great Physician are able to bring healing.

(b) *These ministrations require delicate handling.* No well-calibred individual relishes sympathy and counsel except from trusted friends. The "I want to help you" spirit must not show itself in us or the reaction will be negative. Only the deepest humility on our part and the sincerest friendship will afford an entrance into the confidence of those who are "weary and heavy laden."

Living as we are in the midst of sin and need and suffering there is no demand for hypothetical

cases in training leaders, nor for generalities. We can be both definite and personal. The actual conditions of a certain family, or individual, are to be frankly faced and the measures considered whereby amelioration or remedy can be brought. No elements are to be glossed over; lest we reach wrong conclusions. Circumstances that have contributed to present conditions must be examined and weighed. Then a program must be determined upon.

(c) It should go without saying that consultation of this sort demands complete confidence within the consulting group. Not a word of gossip must leak out. Talking about such sessions except to those who compose them is in itself an abuse of trust.

(2) *Noting hindrances and how to overcome them.* Winning the world in general and human hearts in particular for Jesus Christ would be a relatively simple matter, were it not for *opposition*. There are forces in the world that work against good. Benevolent plans are resisted by malevolent plans. In the good Book there is mention of angels and devils, the angels ministering for the service of God and men, the devils ever laboring for the thwarting of God's plans and for the ruin of men. Many teachers today deny the existence of good and evil spirits. But our Lord was uncommonly well acquainted with the unseen world, and He taught their existence. Paul possessed a keen appreciation of supernatural affairs, and he mentioned "spiritual powers in the air." Probably our fathers were too prone to attribute their sinful

imaginings to the whisperings of evil spirits. But whatever the source of the forces that oppose our best purposes, we must locate their operations definitely in men and women, if we are to carry on an effective program. Together with our helpers we must *measure the opposition*. As followers of Christ and as children of God we need never fear the ultimate issue. "They that are with us are more than they that be against us." As Jesus suffered in the struggle, so will it be ours to suffer in His name. And as Jesus conquered, so will we win if we continue in the way of our Lord. "In the world ye shall have tribulation; but be of good cheer. I have overcome the world."

Like a general with his staff-officers mapping out his plan of campaign so behooves it the Christian leader to sit with his fellow-workers, gathering all the information, laying all the cards on the table, making sure of every contingency, rallying all the forces, and committing the whole venture to God. He who was called "Counselor" eight centuries before His birth is willing to sit at the head of the table.

(3) *Giving due credit for faithful service.* One of the subtlest temptations of a leader and the one surest to fell him if he yields, is to make use of the advice and assistance of fellow-workers without awarding due credit. Sometimes the matter of crediting is simply forgotten. This is bad enough, for it displays lack of sympathy and friendship. But it also happens that the leader wants the credit for himself. He can easily do so; because the enterprise goes in his name. But he demeans

his soul and deals treacherously with one who is loyal to him. As a result, he loses the loyalty of a helper, and likely that of many others who learn of it.

(a) In worldly affairs there are many ways of awarding credit or honor for service rendered. European kings have raised men of noble deeds up to the ranks of the nobility. Select societies elect to their membership men and women who have distinguished themselves along certain lines. This is true to a much lesser degree in our own country, because the democratic spirit of our people resents marked distinctions. The setting on high of individuals who have excelled smells of aristocracy. Perhaps our objections are just. Genuine democracy renders each a brother to all others and service but a part of common virtue. But our country has other ways of showing appreciation. Usually among us the honor awarded for service is in the form of more service expected. And somehow the American does not object. For the honor of added work lies in added trust.

(b) In Christian service the same principle holds good. "To him who hath shall be given." *Greater tasks may be committed to him who has rendered useful service.* But in assigning greater duties, the leader needs caution not to overburden. There is a vast difference between remunerated work and workers in the business world, and volunteer work and workers in the Church. Secular workers are usually paid in coin for their services, and what they do is their sole task. Lay-workers are usually unsalaried and what they do in the

Church is added to the labors of making a living. One task, therefore, or one office in the Church is probably sufficient for one person. Multiplication of duties burdens the willing worker unduly and robs other Christians of their opportunities for service. Capable Christians have been known to accept one assigned Church-task after another until the load grew too heavy. Either they broke under it, or they withdrew from the Church altogether. But he who has served well may without risk receive a more responsible appointment.

(c) In the presence of others *the faithful worker deserves due praise*. A chance should be given him to tell of the difficulties that were in the way and how they were overcome; the help he has received through human and divine agencies; the program he had planned and carried through. Invariably, he will then make clear also certain mistakes he made or was about to commit, and will give credit to others who have aided him. In some such way the successful worker has a foretaste of the "Well done, good and faithful servant," that shall some day be divinely given him; his fellow-workers are stimulated into greater endeavor, and every one grows better versed in practical ways of Christian service.

(4) *Encouraging where results are few*. If it is natural to be thankless when good service has been rendered, it is even more natural to grumble when only little result can be shown. The leader must ever keep in mind that failure of accomplishment makes heavier demands on the energies and talents of workers than does success. It means struggle

without inspiration; labor without tangible harvest. There never is a time when sympathy and spiritual insight are more requisite than in the face of failure or of scant returns. Either the worker has not done his best and therefore requires most careful handling, lest he slip away altogether; or else the worker has done his best and wonders whether God is with him. In either case he is in need of encouragement. He is "a bruised reed." He almost certainly lacks faith.

(a) The leader may sit down with the unsuccessful worker and *trace causes*. They lie in the task itself, assailed by opposition; or they lie within the worker. Possibly, the two causes must be combined; the worker may not be equal to the task. But there are tasks to which at given times no worker is equal. Moses, the great leader, was not equal to his task at the age of forty; nor were the people ready to accept his leadership. Woodrow Wilson lived one generation too early for immediate followers to carry his program through. Then, there are leaders fitted for another task rather than the one assigned them. The fault may lie in wrong appointments.

(b) Every Christian leader can inspire his discouraged comrades with the *certainly of ultimate victory*. If defeat faces us now, there is yet another way that leads to success. The next step may lead to it; or the way is blocked only for a season. Prayer and fasting may be necessary for the opening of the door. Faith in God must be fostered in a session that follows apparent defeat, ever reiterating,

*"Yes, right is right, for God is God
 And right the day must win.
 To doubt would be disloyalty;
 To falter would be sin."*

(5) *Being intimate with our helpers.* Leaders are not bothers but brothers. They serve and are served; they trust and are trusted; they confide and are confided in. The closest friendship is requisite for the highest leadership. "Henceforth I call you not servants; for a servant knoweth not what his master doeth; but I have called you friends." This is necessary for the securing and strengthening of loyalty. It is essential, too, for the complete understanding of each other and of the task in hand. Hidden factors are like shoals and rocks under the water's surface; we are likely to suffer shipwreck on them. Every member of the group is needed, like the kinsmen of Moses in the desert, as eyes of the group. No leader is so far-sighted as to see the whole future; nor so broad-visioned as to scan the entire horizon. He needs other minds to support his own. This trait was among Napoleon's greatest assets. Though he was domineering he knew how to secure most valuable counsel from his aids.

This involves *reciprocity*. The leader must confide fully in his co-workers. His purpose must grow as clear to their minds as it is to his own. *Una via; una corda*, said the Latins, "One way, one heart." The leader's interests are identical with those of his followers. He cannot afford to seek his own. They cannot afford to seek their

own. But if all seek Christ, their interests naturally gravitate to that common center.

(6) *Seeking advice from apprentices.* The true leader begins at the beginning with his helpers. Although in his own mind he has evolved a plan, he does not impose that plan upon his associates, requesting only their criticism. Instead, he presents to them the situation, or finds with them the nature of conditions, then invites their contributions. The plan ought to be coöperatively formed; so that the work will be self-imposed. It is astounding how many heterogeneous ideas can spring from untrained minds. The leader must sift and arrange these ideas and build a constructive program by means of them. In this way the plan is richer; the workers are identified with it; success or failure belong to the whole group, and apprentices receive constant training in directorate principles and practice.

(7) *Advancing the position of associates.* The genuine leader works for his own elimination. He wants to grow dispensable. "He must increase, but I decrease," said the Baptist, pointing to Jesus. "It is expedient for you that I go away," said our Lord in His turn. It is the glory of a leader that he can finally be spared. But it requires the grace of Christ to practise Christianity to this extent. Many leaders fear the wreck and ruin of their little world if ever they step out. Unconsciously they thus accuse themselves of faulty workmanship. They should have trained their helpers.

The advancing of our fellows is no legacy to be

left behind on our retirement or demise; it must take a good start and come to a measure of completion while we still labor together with them. Every pastor is in duty bound to secure at least one pastor from among the youth of each church he serves. Every superintendent needs to train a helpful superintendent in his Sunday school every three or four years. Every class officer needs to coach his successor. Each teacher should work for the preparation of other teachers, so that in each Sunday school as many will receive teacher training courses at all times as are needed to supply the corps of teachers. A Sunday school that requires but ten teachers should, aside from these ten, have ten younger people, probably from fifteen to seventeen years old, in definite training. If these various workers remain in the local church, then, at the close of their preparatory work, their practical service should start under the guidance of teachers already in the harness. After that, the new leaders may take the places of the old altogether, or become regularly associated with them.

(8) One final service of the trainer of leaders has already been hinted and needs special emphasis—a *contagious confidence that reward will follow labors*. Both Hannibal and Napoleon, as they crossed the Alps with their legions, pointed to sunny Italy as their goal and their reward. Jesus always knew that the cross is the way to the crown. There can be no note of despair in the music of redemption. "God's in His heaven." "All things work together for good to them that love him." When we are certain that we are working out the

program of God Himself then success is unquestioned. One with God is a majority.

II. Mind Them

The day of youth has come. It might have fared better with the world if maturity had seen the signs of the times earlier and had hindered less the progress of immaturity. But today we must either work with youth, or youth will work without us. Already this is taking place in China. High-school students, without experience and still immature in thinking powers, are trying to run whole cities. Even the most revolutionary leaders of riper age are standing aghast there, wondering what will be the next step. Youth has been held in check until it has grown determined to gain control. The failure of China has been and still is that age has never taken counsel of youth. Old China has not worked *with* her young people. Now the day has come when youth will go on without age. This cannot continue; but great will be China's suffering before youth and age have both learned their lesson. Sad has already been the wreckage all over the world because age has not learned from youth.

(1) *Working for the young.* The chief purpose of human parentage is the training of their offspring. Home-making is with this aim. Father earns, and mother keeps house, so that together the little nest may be got ready. By and by clothing is purchased and furniture added to receive the expected guest. In time the child is taught to walk and to talk; is led to worship and to know Jesus.

The workers of the local church are ready to assist in the child's education. The public school offers her services. A whole community combines with father and mother in the nurturing of the next generation. The community is rightly interested. It will make much difference to neighbors what kind of children are reared in that home, whether useful or useless; whether honorable or vile. The adult generation is or should be unitedly concerned with the training of the young and must help in that training.

Gymnasiums are erected, playgrounds prepared, swimming-pools constructed for the physical development of the child. Within the Church and without, organizations of every kind are arranged to teach and train this growing life. The normal adult knows of no better way to spend his energies than in the service of the young. To see that growing generation advance beyond the present is the greatest joy of a maturing soul. "Behold Hector's son," the hero could in imagination hear the Trojans shout as he held up the lad Antyanax just previous to his mortal combat with Achilles, "greater is he than Hector." This is our task as leaders. We must stoop that they may rise upon our shoulders. "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth" (Ps. 45:16).

(2) *Working with the young.* It is not invariably easy to work with young people; in fact, while it is often pleasing to see them work, it requires uncommon grace to work always happily at their side. They like to do things in different ways

from us, sometimes purely for the sake of enjoying the difference. We know that a method is not necessarily poor because it has been used successfully in the past; yet many young people believe just that. On the other hand, when the methods of maturer workers have really become worn out, they still seem natural to these older workers, who love to retain them. "It is hard to teach old dogs new tricks." The oncoming generation may criticize inaudibly for a while; but ere long the murmurs grow strong enough to be heard. And criticism is never enjoyable. A youth's objections to an older worker's ways seem particularly out of place. The adult thinks himself underestimated, misunderstood and persecuted. Nevertheless, the older worker must learn to adjust himself to the younger worker; because that younger worker is going to carry on.

(a) There is *buoyancy and enthusiasm in youth* which adult age has lost. Deliberation is the characteristic of maturity; "putting things over" is the characteristic of youth. The fact that youth knows less, leaves him fewer choices between which to deliberate. He has so little experience and possesses so few relevant ideas; decisions come easily. While the stronger leader is still *thinking*, the younger leader is already *doing*. He incurs risks, to be sure; but he may succeed. It is certain that he who does not start does not progress.

But a youth with palpable imperfections wins favor where the aged is scarcely endured. His enthusiasm is contagious. Others grow willing to risk with him and to share either his exultation or his

disappointment. The contagion even touches the older worker who had gradually fallen into prosaic ways. The grown-ups need the growing for their own encouragement and inspiration.

(b) *Young people like young people* and understand young people better than do those older. If the aim of adults is what it should be, to prepare the generation following for greater tasks than their own, then their reaching of the aim will depend on their ability to coöperate with young people; for these young people must supremely carry out the best purpose of their elders. They live nearer to the level of their own generation and can reach that generation better than can their fathers. Their ways of thinking and their experiences are more identical. They are able to give maturer leaders numerous hints of which adults could never have thought. Grown-ups are working blindly without youth. Time and again they take wrong steps just because they have not asked counsel of their younger associates.

(c) Adults may as well confess that never a day do they enter *which they have entered before*. "Every day is a fresh beginning," and puts each of us face to face with new situations. Those who are older may be able to compare present situations more readily with past situations; but they can do little more. Apparently, this fact is sensed more keenly by young people regarding those older than by the elders themselves. Adults have unconsciously fooled themselves on their acquaintance with situations and have tried to fool those younger; but they have been found out. The judg-

ment of grown-ups is not so superior as was once believed.

(d) *Jesus made it a practice to work with younger men.* There were exceptions to this. Simon Peter was married; so was Matthew. But the majority were of the younger type; with John, whom He loved most, also most immature, and even Peter and Matthew doubtless below middle age. It was the Master's principle to hand His work to the generation just following. Their youthful strength, their readiness to learn, and their catching enthusiasm more than counter-balanced their lack of experience and their consequent unsteadiness. They were at heart loyal. They could love fervently. Which covers a multitude of sins.

(3) *Working Christian young people's programs.* We must assume, of course, that Christian young people seriously desire to work out the program of God. Wherever this is untrue, there complete coöperation is for the time hindered. No Christian, be he young or old, weak or strong, can afford to work in opposite direction to God. But the older worker needs to pray for a double portion of divine grace that he may not misjudge the motives and the methods of his younger co-workers.

*"Methods are many; principles are few.
Methods may vary; principles never do."*

(a) It is certain that *a young worker will approach a problem from an angle that differs* from that of the older person. He is standing in a dif-

ferent place. This may cause his standpoint and attitude to seem wrong, but it does not prove it wrong. In no event has the older Christian a right to criticize it destructively. There are likely to be defects, which it is proper to point out with constructive suggestions. There are laudable features, too, which in all fairness should be acknowledged. Just to be "agin it" serves no good purpose, but rather disqualifies the critic for any service in the completion of the program.

(b) The program of young workers may *be planned on the ruins of the past*, the walls or foundations of which older workers have built. Such procedure is scarcely pleasing even to saints, but it may be the best possible procedure just the same. Some ruins furnish little better than enjoyable scenery, that should be removed or transformed to make an establishment. Be thankful, then, that your building did serve one generation, and "stoop to build again with outworn tools." Far better that youth should build up what was falling into decay than that ruins should cumber the earth—if only the new, too, is for Christ.

(c) It is unfortunately true that *the younger generation does not venerate the work of its elders as it deserves*. Did we in our day? These young folks are intensely interested in their own plans. Just now they have little time to think of plans we once fostered. This will not last forever. They are obeying the command of Christ, "Work while it is yet day." Some day they will sense their debts to us. Shall we halt their zealous endeavors to secure from them immediate recognition?

Rather let us support them in every possible way and be grateful they still find a niche for us in their sacred temple.

(d) *The dedication of a new generation to the service of Christ* is the greatest possible victory of the generation to which we belong. Young workers are taking our ideals and are immortalizing them. The ideals appear in different form as they come from their hands than as they would have come from ours; but they stand for the same principles and operate in more fitting ways. The march of Christian men who endeavor to keep step with Christ is ever onward to the heights of His calling.

The purpose of a Christian life so far as this world is concerned is essentially fulfilled when a younger generation can take the torch from older hands to march on. *The supreme success of leadership appears in the mightier leadership of those who follow.*

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Distinguish between training and instruction.

Apply methods of business and of public schools to the work in your church for training new leaders. This will require acquaintance with the personnel of your church.

Weigh pros and cons of the rotary system in your church organizations.

Mention ways in which the leader must help successors in training.

Suggest ways of inspiring young Christians with a desire to fill needs.

Suggest ways of giving help graciously, and advise where it is not longed for.

140 QUALIFYING MEN FOR CHURCH WORK

What are the hindrances to your Christian work? To moral uplift? To national integrity? To world peace? To Christian brotherhood? What means have we to overcome these?

Discuss prizes, awards, honors, credits.

Some in your circle are overworked. How can they be relieved? Some are idle. How can they be set to work?

Consider the wrong to workers when they cannot tell of their ways of working. Show the better way.

Suggest ways of encouragement for the unsuccessful.

If intimacy diminishes respect, how shall it serve in leader training?

Discuss the relative value of an apprentice's advice.

What is wrong with an indispensable leader? Charlemagne; Paul Krueger.

Name the first reward of true leadership.

Discuss the Youth Movement as it affects us.

What reasons have adults for living?

Consider joys and troubles of working with the young, in view of Jesus' practice; in view of your own local work.

What would your choice be between a program planned by Christian youth and a program planned by Christian age? Go carefully.

COLLATERAL READING: *The Management of Men*, Ch. XII, by Edward L. Munsen. *Leadership*, by Bishop Brent. *Psychology and Leadership*, Ch. VIII, by Henry E. Tralle.

DAY BY DAY: Josh. 14:6-13; 2 Chron. 17; Neh. 3:1-7; Mark 6:7-13; Matt. 21:1-11; Acts 15:36-16:3; Col. 4:7-18.

VIII

SELF-TRAINING

"He whose sense of purpose for life is more acute and glowing and definite than that of his fellows is a possible leader."—Brent.

LEADERSHIP qualifications are not hereditary; they must be personally earned. Few have been the great leaders of the world whose mantles have fallen on their sons. But many have been the empires of peoples and of commerce that were built by fathers and dissevered by their sons. Even such as were born with particular talent for leadership have not developed or retained that power except by assiduous use. Leadership is no mere gift; it is also an acquisition.

Every leader is chiefly self-trained. In rare instances, such as we observed in Moses who trained Joshua, and in Jesus who trained His disciples, the leader has definitely set himself to the task of preparing successors. Most leaders fail at this point. Their followers must master the ways of leadership through constant observation and application. They receive no mapped-out lessons. But even those, whose leaders definitely train them, must apply themselves to the task of self-training. As no professor can learn lessons for his students, so no leader can master training for his followers. Observation, initiative, and application

must constantly be practised by the prospective leader.

A wise Creator has ordained that latent powers of leadership may long lie hidden and unused without complete deterioration. A daughter who has spent her childhood and youth in idleness and languor, with no responsibilities, leaving home duties entirely to her mother, may start a home of her own and awaken to her privileges. Not seldom the unreliable daughter then becomes a helpful wife and mother. In the majority of cases the sense of leadership arises after the days of childhood and youth are past, and with the necessary assumption of tasks. The number of those who set themselves early in life at the purposeful task of training for leadership is well-nigh negligible. Others direct them into avenues of training and of service. But when maturity approaches, the purpose of many grows keen enough to struggle for attainment of leadership.

I. Need of Personal Preparation

It was once thought that the briefest and surest way of learning to swim was by being thrown into deep water; for then one must either sink or swim. This method has now been discarded as unprofitable. The person who is ruthlessly thrown into the water is likely to swim; but he fails to master the right stroke. He never learns to swim well. The dog-stroke will hold one up; but it does not serve to make speed, or to rescue another in peril. The sink-or-swim method is defective. Training is required to master the art of swimming.

Many Christian leaders have been introduced to their tasks by the sink-or-swim method. Without preparation they were given responsible tasks which they performed, but not well. A youth is placed in charge of a class in Sunday school, to find his own way out. A willing worker takes a group of boys for weekday activities, wondering what they will do to him. He may ultimately succeed, but it will cost unnecessary sweat and pain. An oculist was complimented on his skill in operations on the eye. "My friend," he said, "my skill in the use of the knife on the human eye has cost humanity a bushel of eyes." Suppose another should start experimenting again, as if this eye-surgeon had not achieved! Humanity would have to pay tuition with another bushel of eyes. But human souls are more delicate and more precious than human eyes. One leader must learn from another.

It also happens that the person who is thrown into the water makes the banks with the avowed pledge never to trust himself to the water again. And it happens in our Christian work that the candidate for leadership who, unprepared, is put in charge of a task, so feels his weakness that he vows never to attempt such work again. Thus is the Church being robbed in each generation of thousands of possible workers.

In the course of personal preparation the same three factors stand out that appear in the preparing of others. The candidate for leadership must find himself, grind himself and mind himself.

*"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."*

II. *Finding Self*

As early as philosophy began, man has been admonished to know himself. Thales proclaimed it, and Socrates took up the challenge to repeat it to his generation. More recently, Alexander Pope started his "Essay on Man" with the line, "The proper study of mankind is man." One reason why the admonition is so frequent lies in the fact that it is so little observed. The last subject of our study is self. The latest science is psychology. Most people pass through life without self-examination. They resent more than anything else the efforts of others to examine them. But he who would become a leader must constantly search himself and must invite the searchlight of reliable leaders.

In the discovery of self there are factors of our make-up to be considered both in combination and by themselves. These are, the body with its powers, instincts, and habits; the mental powers in all their phases; the moral or social nature; the religious nature; the knowledge already acquired and that still acquirable; the circumstances and environments that do and that may affect us.

(1) *The body as basis.* Human physique is a marvelous piece of work. Our muscles, veins, arteries, nerves and glands, our bony framework supporting it all, have much to do with our nature and behavior. From whatever source the body sprang, its ultimate destiny is the likeness of Jesus, and for whatever purpose we use it, divine intention is that God's Spirit shall dwell within. The finer and nobler our physique, the finer and nobler

may be the service we can render God and man. For the evident purpose of the body is to serve the soul; to spiritualize effort. As Browning expressed it in *Eben Ezra*,

"Let us not always say,
'Spite of this flesh today,
I strove, made head, gained ground upon
the whole.'

As the bird wings and sings
Let us say, 'All good things
Are ours; nor soul helps flesh
More now than flesh helps soul.'"

(a) We may know *the strength* of our body by labor. We may ascertain the *possibilities* of the body by sports. We may test the *endurance* of the body by continuous application. But there may be hidden defects in the body that never appear except through physical examination. It behooves every person to pass at intervals rigid, physical examinations. Upon discovery of weakness, the behest of the physician must be implicitly obeyed. Leadership demands a healthy, ready body.

(b) The body has inherited *physical instincts*. Most of these instincts or tendencies are good; for God has created them or has caused them to become part of our nature. But even good instincts may be given vent excessively; or they may remain under-developed. He who would lead must learn to use his best instincts moderately.

(c) There are *instincts, also, which God had not originally planned*. They were once habits in the

long ago. One generation after another fell into evil habits, and each generation found it easier to carry on the habit. Thus came into this body a second set of instincts, once acquired but now inherited. These instincts must be guarded and subdued.

(d) Instincts are inherited tendencies; but *habits are personally acquired tendencies*. We form physical habits, some of which are useful, while others hurt success in leadership. Walking, playing, working are habitual. But many gestures, facial expressions, attitudes of the body, and movements of rising and sitting, are detrimental. They mark us eccentric. A leader should be representative. Eccentricities set him apart from those he would represent. It is his business to overcome them.

Mention leadership hindrances you have observed in leaders.

Suggest ways of overcoming them.

Consider your own habits.

(2) *Our ways of thinking*. If the mind could be divided into compartments, it would have numerous rooms. But it cannot be so divided. Its nature is spiritual, so that space does not affect it. But while we live in the body there is the closest possible coöperation between soul and body. Particularly that accumulation of nerves called the brain is the instrument of the mental powers in the production of thought, the forming of images, the retaining of ideas, the observing of facts, the assimilating of truth and the reaching of conclusions. These are our leading intellectual powers,

which first we should consider. Most people, though politely termed "reasonable creatures," do not spend much time and effort in reasoning. Thinking is always a process of overcoming obstacles. Where nothing is encountered that causes investigation, comparison, questioning, there is no downright thinking. From the lower to the higher grades of mental processes we might trace these steps.

(a) *Day-dreaming.* Impressions are made on the brain by surrounding occurrences; but they are not subjected to scrutiny. Although literally things cannot go "in one ear and out the other," essentially this happens. The will does not come into play; the feelings remain untouched. Nothing is learned for further use. The soul is subject to the body. Hume's idea that the soul is merely a "series of impressions," and Darrow's mechanistic plea for action and reaction purely, would have to be acknowledged if all men lived thus all the time.

*"The eye, it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel wher'er they be,
Against or with our will."*

How much of your time do you spend day-dreaming?

Have you made efforts to counteract it? What success?

Can you learn to think? Can you learn to think rightly?

(b) *Observing and comparing.* It is question-

able whether day-dreaming deserves the name of thinking; but as soon as observation enters there is thought. For in observation the mind acknowledges the presence of that which is not mind and thereby marks itself as a thinking agent. This certainty of thinking is still enhanced when observation leads on to comparisons. It is the beginning of knowledge. Estimates are being formed. Foundations are laid for inferences and conclusions. The mind is actively enriching itself. The senses are roads from the outside world to the soul, and vehicles as well to furnish the mind with utensils and instruments, with food and drink. Whether it be nature or books, things or people, these are stimuli for the activities of the soul.

(c) *Reflecting*. Observation supplies images to the mind, which remain there when the thing or idea that was observed is no longer within sight or hearing. When the stimulus ceases that excited the nerves there is more time for thought than there was formerly. One may now think over experiences and pass judgment on values of things observed. Comparisons may be made more judiciously. The mind has gotten hold of materials with which it can continue working within its own realm, at whatever time suits best. Thus it grows independent of the sensations that have supplied it at the beginning. This is reflection.

(d) *Systematizing*. Out of the materials thus furnished to the mind, and through the processes of reflection, the mind may set ideas together, or separate what does not belong together. Comparisons and reflections serve to lift up what is distin-

guished and to lower what is unimportant. In this way approach is made to organized truth for present use. Truth is seen in its relations, so that it can be evaluated. What was supposed to be truth, but is falsehood, is likewise discovered and rejected. Thus is knowledge built up into a usable system.

(e) *Logical reasoning.* The active mind will naturally demand results from its reasonings, and wants to go on from what is certain to what should be equally certain by reason of the first certainty. This is logical reasoning. The old Aristotelian formula puts it into this self-evident series, "All men are mortal. Socrates is a man. Therefore Socrates is mortal." It looks simple enough; but one who never tested his own arguments or those of others by this formula with all its possible ramifications has many surprises in store. The drawing of true conclusions is among the most wholesome mental practices, which a leader must apply time without number.

(f) *Construction of principles.* Truth would mean little, were it not applied to life. The Christian leader draws conclusions, so that from these conclusions there may stand out vital principles which can guide him in thought and action. For this reason the discovered truth must be studied in relation to conduct, to the program in mind, to ourselves, our fellow-men and our God. The result of thinking must be principles, and principles must govern conduct.

(g) *Application of principles to life.* This is the final test. Mental leadership has no value without

it; instead, it is destructive. Principles must be clothed with flesh and blood, beginning with ourselves. Then we may extend the processes to others.

Have you noticed that each step involves a mental struggle? Thinking is work. "*Denken ist schwer*," say the Germans, and they know whereof they speak. Thinking always means the solving of problems, or the answering of questions, or the blazing of a new path. But these activities give joy. Thinking is overcoming. It means victory.

Are you a thinker? Will you increase your thought activities? It is the way to leadership.

(3) *Dangers of reasoning.* If reasoning is carried on for its own sake it is detrimental to leadership. It turns the mind inward and isolates.

(a) *Facts, objective to the mind, do not greatly enhance personality.* They need to become part of one's experience and living. The student of facts may grow into a book-worm. He must forever relate facts to life.

(b) *Facts are in themselves unproductive and lifeless.* They may increase knowledge, yet not touch character. It is better not to know, than to know and not to do. "He that heareth these sayings of mine and doeth them not shall be likened unto a foolish man that built his house upon the sand."

(c) *The intellectual student grows self-conscious.* His knowledge puffs him up. He may encroach ever more on the margin of mystery until he feels confident that nothing more mysterious is left. But life requires the wonderful and the mysterious.

(d) *Truth can only be found; it cannot be created.* By putting truth into action we make it live. Truth not lived might as well not be. The purpose of thought is action, and the result of action is more thought.

(4) *Memory's service.* How much advance could be made in culture if there were nothing remembered? What progress would you make in school, or in business minus your memory? What service has memory rendered you?

Civilization and culture can advance only to the measure in which experiences are retained and applied. This is true of peoples and of individuals. A donkey never stumbles twice over the same stone. A leader need never make the same mistake twice, if he uses his memory. The past becomes the instructor of the present. Ideas accumulate to await our bidding. But we need observe certain laws shall we make adequate use of the memory.

(a) *First impressions must be accurate;* else memory becomes deceptive. This requires an alert mind and complete organs of sense.

(b) There should be *speedy recall and frequent expression* in one's own thoughts and words of the idea to be remembered.

(c) *The memory must aid the imagination* in the constructing of ideas and plans that go beyond the original.

(d) The powers of the memory need full exercise even to the point of strain, in the retention of ideas that may be useful; but with faithful discrimination against the useless. *Grain must be winnowed from the chaff.*

(e) Make part or member of yourself what you intend to re-member.

(5) *The imagination.* Nothing in man is so near akin to the Creator as his imaginative powers. And nothing so deeply impresses and so strongly influences a soul as an appeal to the imagination. The images that fill the mind may be due to retention or memory; or they may be made from new combinations. Occasionally there arises a genius who creates new images; but even so these have a basis in images already in the mind. The leader needs imaginative powers particularly for the planning of his program; for visualizing it before his followers, and for the power of appeal thus brought to bear on those he needs to help him work out the program.

(a) The imagination may be cultured by observation, conversation, and reading. Observation supplies images from which afterward suggestions are drawn. Conversation suggests possibilities which the imagination may supply. Reading affords many scenes that enrich the imagination. But none of these can greatly serve their purpose unless the individual sets his own mind to the production of images. When objects have been seen, he must attempt to recall them. If at first he does not succeed, as almost certainly will be the case, he must try again. When things have been told him, he needs to sit alone in quietude, close his eyes if need be, and see what has been said. In his reading he should stop frequently to let scenes pass before him.

(b) There is need of *identifying self with the*

pictures. "Thou art the man," is an oft-recurring sentence for him who would culture the imagination. We must mentally dramatize and suppose that these things are happening to us. After such exercise we can enter into the true meaning of it and make it felt and seen by others.

(c) Evil images must be shunned like poison. Never allow a picture to grip you in which you would be ashamed to form the center. And fight the showing of such pictures with all the good blood that is in you. Satanic invention cannot go much further than to prostitute this noblest of God's gifts to men.

(6) *Feeling and willing.* The powers of feeling and willing require fostering, too; they form part of the more practical and yet more mystical phases of life. They take what the intellect has produced, and help apply it to behavior and the contacts with environment. Tender feelings may be hardened and hard feelings softened through self-culture. Whenever one's noblest feelings are suppressed, they demoralize; whenever they are given free vent, they grow in power. Each time decisions are intelligently made, and carried out, the power of the will is strengthened; but each time a person hesitates, and fails to make a choice, he weakens his powers of will. Hamlet has been given us by Shakespeare as the arch-hesitator, with disastrous results.

(a) There is no greater stimulus for will-power than *purpose*, and purpose in turn is kept alive by *a great and distinct goal*. It is needful, therefore, to think things through until the worthy goal has

been mentally established. To this goal the purpose is directed. To support the purpose, the will is called into action. After the matter of goal has been fought out, there must be no other thought than to finish what has been begun.

(b) The emotional powers need testing. Have we true sympathy and do others feel sympathetic toward us? Do we give sympathy whole-heartedly, or is it strained? Do we crave the sympathy of others; or does it embarrass us?

What friendships have we enjoyed? Of what character are the friends we have liked most? What have we ever done for our friends? How far have they gone for us? Has friendship cost us? Has it ennobled us? Are others better for our friendship? What angers us? Whom do we love more than ourselves? Is Jesus a friend to us? Do we have genuine feelings of friendship toward Jesus? Do we ask His advice? Do we tell Him our hopes and our difficulties; our disappointments and our achievements?

III. Setting Up Standards

To put the acid test to ourselves and to be drawn onward we must acknowledge standards.

(1) *A standard of character.* Frequently we need to review the qualities of leadership in others. The characteristics of Joseph, Moses, David, and Paul are before us. These should be augmented by those of leaders in history with whom we have grown familiar, in the Church, in national affairs, in science, and in social service. It is well, also, to consider the pitfalls that caused the tumbling of

some, and the obstacles that hindered the growth of others. Supremely stands our Master, whose leadership remains forever a challenge to us. Unless we have before us ideals of leadership, we shall too easily be content. And unless we foster hope of attaining to those ideals, we may too readily grow discouraged. The Christian leader's character must be a challenge to his followers—his faith, his reverence, his fairness and his love, so that with Paul he can say, "Be followers together of me" (Phil. 3:17).

(2) *A standard of knowledge.* An old country doctor used to have a little black dog with him in the buggy that could do many queer tricks. Occasionally, when curious youngsters asked him how he ever could teach his dog so many tricks, the doctor would say, "That's simple enough; you must know more than the dog." This is certainly true of the leader. He must know more than those he would lead. And there is no way of superior knowledge except by acquisition. Wisdom is native; but knowledge is acquired. Wisdom may grow by *development and use*; but knowledge must come by *learning and use*. The would-be leader needs to set before him a goal for material of knowledge for his use.

(a) *A system of truth.* A philosophy of life must form the basis of a leader's thinking. Out of his experience, his reading, his contacts with people and with God, and the thinking that has followed all this, the growing youth should set up for himself standards of behavior, principles of action, laws of thinking and living that will serve him for

a touchstone of further thought and experience. This content cannot be final; it should be germinal; but if it is true, it can be abiding. Principles are eternal, though their applications change with circumstances.

Around this central system of truth, which represents his own character and which expresses his ideals, the growing leader will build further experiences like corollaries to his maxims. Just as the stone, that rolls from the mountain-top, gathers about it the snow of the mountain-side till it forms a great avalanche; so the young leader gathers about these central principles the essences of readings, conversations, sermons, lectures, lessons, the results of efforts, the reactions to such efforts, in brief all that seems "grist to his mill," meantime rejecting what appears improper and hurtful.

(b) *A mastery of facts.* Every thinker is tempted to satisfy his soul with ideas and to let facts take care of themselves. Theory grows ever more important to him and fact dwindles into the background. But we are called upon to deal with facts when our leadership is needed. Cold facts are staring us in the face, either as friends to sustain us or as enemies to defy us. We cannot safely and honestly overlook them. Only when we fully understand them may we employ or overcome them. The principles we have made our own must be applied to the control of facts. The truth regarding facts may have to be made known to those still ignorant of them. True facts may have to be set over against false claims, and noble facts over against ignoble facts. We cannot afford to be igno-

rant of any; nor dare we trust that our opponents are ignorant of them. Our highest ideals are steps toward the highest realities.

(c) *Mastery of science and its laws.* It is not possible for anyone to be versed in everything; but it is possible for every one to be well versed in something. He who is thoroughly acquainted with any single thing, so as to understand its causes and relationships, holds the key to the knowledge of everything. Leibnitz, one of the seven great philosophers, maintained that in every particle there is a world in miniature; that there is a microcosmos in the smallest thing we may study, which reflects all the laws and phenomena of the whole world. Perhaps that is a bit extravagant. But it is true that universal laws inhere within minute particles of matter. To know the little, helps us to know the great. To understand one phase of science, helps us to understand all science. The leader, therefore, should thoroughly acquaint himself with some phase of science, with its inherent laws, its causes and effects. With this knowledge as a criterion, somewhat similar to his system of truth, he may begin to understand every realm of science and its laws. The open sesame is his.

(d) *Skill in working.* Clumsy work shows inability to lead, no matter in what line of activity; but without practice clumsiness is certain. The plowboy's first furrow is crooked. The first attempt at skating means a fall. The maiden speech is defective. Sinews and nerves are unaccustomed to the task. There is no way of overcoming clumsiness, except *continued practice*. The leader must

welcome criticism and avoid mistakes. He must apply himself when none are present to find fault. He must waste much breath—talking to the birds, or stuffing his mouth with pebbles, shall he learn to speak. He must attempt many tasks the accomplishment of which shall bring no honor, shall he gain skill in doing. But when he sets himself at winning he will win. No man can keep his crown from him, but himself. And the Christian leader has this advantage, that he knows there is no labor in vain for the Lord. God's word never returns without accomplishment of some sort. The process of acquiring skill is in itself of worth.

(3) *A standard of achievement.* The goad of a purpose is the goal. But the goal is more than a goad that drives; it is a magnet that draws. The leader needs the goal to sustain within himself and within those he leads an ever-abiding purpose, and the courage to carry out that purpose.

The Greeks told of a giant Sisiphus whose task it was to roll a stone against the mountain-side. As soon as the great rock had been pushed within hailing distance of the summit it rolled back. Then that mighty giant was forced to go after it, to set his gigantic shoulders to the stone once more and to push and push with all his strength till it was almost on top, but only to see it tumble down again. This was the Greek conception of a wasted life. God never made us on that plan. The greatest reward of labor is accomplishment.

Strange as it may seem, not every one who starts a task has in mind the goal to be accomplished. Sunday school teachers who conduct their classes

from week to week with a goal in view, of Christian character, knowledge and service, are scarce as hen's teeth. Each successive Sunday the great majority come back to work with no hope of achievement, with no goal mapped out, with no expectations. Is it any wonder they soon lose zeal and courage, and await a decent opportunity to resign? They are walking the Sisiphus trail. This is the bane of workers in the Church, and it shall never be overcome until by those who really are leaders a definite goal is erected toward which purpose shall address itself.

(4) *A standard of acquaintance with the situation.* Every leader is a teacher. He cannot afford to continue working with ignorant followers; he must enlighten them. They must approach his own degree of knowledge. This means a pooling of contents of knowledge on the part of all, leader and followers together. They must play with open cards and acquaint each other fully with situations as they know them. They need to take their stand from their own personal angles, and, so far as possible, also from angles of others who do not sympathize with them. They must learn to sense the feelings of friends and enemies. They need to gauge their own resources and the resources of those whose opposition must be met. Their own program should be perfectly understood, and ever open to free criticism. Then they may build it up together.

(5) *A standard of Christian purpose.* It is possible for well-meaning people to err greatly. Many tendencies within us and allurements without are

ever laboring to blind us in the presence of unpleasant facts. It is always likely that we aim for that which seems to advantage ourselves. Most of us are not by nature altruistic; neither are we customarily overpowered by a desire to serve others. But Christian leadership calls for precisely such supernatural aims. Any worldling may work hard toward achievement; it is given the Christian to work hard toward *lofty* achievement. The purpose set before the group must be compared with the purpose of Christ. Is it worthy of Him? Is it worthy of every energy of His children? Will it serve to glorify God and to uplift our fellow-men? Dare we expect to grow Christward in the process of achieving the goal? Are the means we use worthy of the purpose? If the goal were not finally achieved in the way we had planned it, would our labors still be worth while?

(6) *A standard of leadership training.* The Christian leader can always afford to do the will of God, no matter what results may accrue; but he can never afford to do anything less. With certainty of God's approval there comes the question of reaction on those who perform the God-given task. Choice is that leader who remembers the personal element; for greatest in the universe is character. To help enlarge the serving powers of a young Christian is in itself worthy as a goal. The leader must ever aim at the growth of his followers, even as Jesus thus trained His disciples.

IV. Organize the Inner Forces

Integrity means oneness, or unity of self. One

power must not oppose another within oneself; but all must be in harmony so that they shall work together. This condition is found in the good man only. Within the unrighteous man there is division. He cannot work his best for the lack of integrity. His powers are much like logs that get clogged in the stream, holding up hundreds of logs further up. When these clogging logs have been straightened, the whole flow of logs can go on. There is harmony and unity; there is integrity. For this reason the Christian is always so much nearer the ideal of leadership than the ungodly; if he is true to his name. His whole being is in harmony within himself because he is in harmony with God.

(1) *Relate the inner forces to God.* The Christian leader is in constant need of adjusting himself to God. After logs have been straightened in the stream, the loggers do not sit on the bank, arms akimbo. They know that continuously there must be straightening out. They keep pushing and driving their logs to the end of the journey. So must we be forever on the alert to maintain our integrity. But we shall never succeed unless we relate our plans and program and all our powers to God. Integrity is possible in Him alone. "Commit thy way unto the Lord." "O Lord, order my steps!" "Cast thy burden on the Lord." "Underneath are the everlasting arms." These are not idle sayings; they are testimonies from experience.

(2) *The strength to carry out our purpose must come from God.* "Without me, ye can do nothing," and "I can do all things through Christ, which

strengtheneth me," are corollaries. The God of righteousness who has made out His program on earth, provides His inflowing strength to those who would sincerely work that program, if they will resort to Him and relate their lives and plans to Him.

Will you discuss these sayings of great leaders?

Prince Albert, the husband of Queen Victoria: "Find out the plan of God in your generation. Then beware lest you cross that plan, or fail to find your own place in it."

Pastor Monod of Paris: "Our work is but a segment in the great sphere of God's eternal work, and if we have eyes to see, we may read what portion of His work belongs to us."

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

It looks as if leadership should be hereditary. Why is it not? Or, if it is, what militates against its realization?

Granted that leaders are self-trained, mention advantages they may secure in their training.

How do you explain dormant leadership? Give illustrations. From Shakespeare; from the New Testament.

Discuss the good and the evil side of the sink-or-swim method.

Why is psychology the latest study? How does this affect leadership?

Make an inventory of your physical powers in view of highest leadership.

Trace and consider the upward steps in thinking as affecting leadership. Draw from experience and observation.

When does reasoning grow dangerous? Is too much

reasoning, or too little, a hindrance at present? Give the true antidote.

What aid is the memory to education? To developing a program?

Mention the advantages of imaginative power to the leader. Picture a leader trying to work without it.

The relations of our emotions, volitions and reasonings are intricate. They are inseparable. Present an instance that calls them into play together. Can you give an instance in which they act separately?

Show the difference between contentment and self-sufficiency.

Consider leading elements that appear when a standard of knowledge is set up.

Mention standards of achievement a Christian leader must have. Be not bound by suggestions in this chapter. Criticize them, discard them, go beyond them as seems proper.

What is there in leadership that demands integrity in its deepest sense? When is there real harmony? Are these demands realized in you? If not, how will they be realized?

COLLATERAL READING: *The Find-Yourself Idea*, Ch. III, by C. C. Robinson. *Psychology*, by Robert S. Woodworth. *Backbone*, Ch. II, by Samuel S. Drury. *Personality in the Making*, Ch. X, by Joseph H. Coffin.

DAY BY DAY: Gen. 39:1-23; Ex. 2:15-3:1; 1 Sam. 24:1-17; Prov. 16:17-32; Luke 2:40-52; I Cor. 13; Phil. 3:1-14.

IX

MODERN QUALITY CONTRASTS

"A republic walks on two feet; just punishment for the unworthy and due reward for the worthy."—Solon.

BECAUSE the leading personalities that are portrayed in the Bible do so truly represent life through all the ages, it is the more fitting that with them in the background of our studies we should have modern characters also pass before us in review. For these modern men were brought face to face with situations more similar to our own than the situations that faced Biblical characters. While the principles inherent in these situations do not differ from those of earlier times, it is easier for us to understand the circumstances out of which modern activities have grown. In so far as our own activities and situations are more identical with those which modern men experienced, in so far as it is easier for us to take our measure from these recent lives. Let us study, therefore, leading persons in various relations of public life, and contrast characters whose general spheres of influence were more or less akin.

I. Lincoln and Lenin

There is more similarity between our honored Lincoln and the Bolshevik Lenin than may im-

mediately suggest itself. Both men came up from poverty out of the masses; they knew the minds of the common people. Both studied law and gradually worked themselves mentally to a height which the masses do not reach. Both men were heart and soul opposed to the slavery of the people. And both became ruler of their entire country. That both Lincoln and Lenin were uncommon leaders, of this there can be no reasonable doubt. But note the differences.

(1) Lincoln cultured a regard for law. He studied the source of law and found it to be the will of the people at their best. Law was to him an expression of principle of mutual benefit to all, a fair agreement between persons. Lincoln regarded law equally binding upon himself as upon others and he consistently obeyed the law, no matter in what position he found himself. Lenin, on the other hand, knew no regard for law. It might exist and be applied so long as it served his designs. But no sooner did he find a law standing in his path than he set it aside, or destroyed it.

(2) Here appears the real difference between the despot and the leader. Lincoln throughout his career remained the *representative of his people*. He was never more than the greatest citizen in a democracy. But Lenin played the autocrat from start to finish. He set himself above the people, when he set himself above the law. The aim of Lincoln was the greater liberty for all. He set a people free. The aim of Lenin was license for the few. He recast the shackles of his people that for awhile seemed loosed. Lincoln fought

for universal freedom; Lenin fought for universal subjection.

(3) Lincoln looked for leaders among the people strong enough to enlarge his own vision and to enrich his mind. If they thought differently from himself, he rejoiced, because there was an augmentation of ideas. If they neglected him, he bore with the humiliation, saying, "I will hold McClelland's horse for him, if only he wins our battles," because *his country stood first* with him. He chose Stanton for his Secretary of State, although he knew the low opinion Stanton had of him. But Lincoln held Stanton's abilities in high esteem. Lenin, according to Trotzky's own testimony, in his book *Lenin*, could brook no opposition. *His* mind alone must rule. His comrades must dance to *his* piping. To differ with Lenin meant destruction.

(4) Abraham Lincoln preached and practiced "Malice toward none." He was a forgiving man. Sad was the hour when he was slain; for he had already from the heart forgiven the southern people. His soul was big enough to love the whole United States. But Lenin is again his opposite; for he had malice toward all who did not bow the knee to him.

(5) This difference roots deep within the heart. Lincoln looked up to God. "Earnestly do we hope and fervently do we pray," said that great Christian patriarch. But Lenin never found God. He knew no prayer. Instead, he tried to place himself upon the throne of heaven. Everything that savored of Christianity was repugnant to him. To

Lincoln the spiritual verities had deep and abiding meaning. To Lenin the things that are seen and the forces of nature were sufficient.

(6) These men reaped what they had sowed and those who have followed them are still reaping a good or an evil harvest. Lincoln opened the way for a healed and united nation. Lenin has sown such copious fields of dragon teeth that for another century Russia will be torn up by the roots and driven hither and thither, unless better leaders than Lenin soon gain the upper hand. Lincoln sought the help of God, and with God, the Ruler of the universe, there is unity. Lenin has sought to destroy among his people the memory of God and thus has partly succeeded in breaking the one great principle of unity. In so far as America has followed the leadership of Lincoln she has prospered. In so far as Russia is carrying out the dictates of Lenin she suffers.

Was Lenin, then, a real leader? What qualities of leadership did he possess? Which did he lack? Where was Lenin's most serious error? Mention his good points. Suggest a way out for Russia. Portray the leader who might bring Russia up to prosperity in the best sense. Remember that the leader who represents America might not truly represent Russia. If Lenin could not have advanced America, neither would Lincoln have fitted into the affairs of Russia.

List the leadership qualities of Lincoln and of Lenin.

Write individually the characteristics that are now needed for Christian leadership in the national

government of our country; then compare those given by the group. Use negative qualities only by way of contrast.

If time permits, make a comparison between Woodrow Wilson and ex-Kaiser Wilhelm, showing the reasons for their success and for their failure in leadership. Search modern history for leaders of whom these two are types—William the Third of Orange and Louis the Fourteenth, who through life opposed each other; Wellington and Napoleon; Chinese Gordon and Mustapha Kemal.

II. *Mott and Nietzsche*

We have glanced at leaders of nations; let us look at two leaders of youth. For as youth is led so will the nation go. Nietzsche, the teacher of principles of action, got hold of Germany's youth and raised a generation that wholly differed from the lines from which they had sprung. He thus became a leader of leaders. His ideas appealed to thinkers who looked for mastery. Nietzsche proclaimed the gospel of leadership as he saw it and thousands accepted his teachings. The whole nation through its instructors became imbued with the spirit of lordship which Nietzsche preached and fostered. Down with meekness and humility; for meekness is weakness, and humility belongs to the degraded! Up with pride and wilfulness, to give the ego vent! Lord it over your fellows and make servants of your brethren! *I came not to minister but to be ministered unto*; for greatest is he who is served! This, in brief, was the gospel of Nietzsche.

Many of Germany's youth drank in that gospel and practiced it. The path they pursued to greatness lay over the heads of their fellows. To be a superman, to possess power enough to crush the weak, and to master even those but little below them in talent, this was their way to happiness. And if within the German nation every youth should heed this self-glorying gospel, then mastery must be won over nations beyond the borders. Germany's youth must overrun the world and subdue it.

For the Gospel of Christ and of Calvary there was no room in Nietzsche's teachings. The cross was to him an offense. Jesus was to him a weakling and a fool. Suffering, sacrifice, and service, these three leading words of Christianity were not found in the vocabulary of Nietzsche and his followers. Superiority, self-indulgence, and servants, suited them better. The great war was the logical outcome of Nietzsche's leadership.

Nietzsche was in earnest; he believed in his own gospel. But he was cynical. Harmony was absent from his system of teaching and absent also from his own soul. His system was unbalanced, because lordship alone was proclaimed without corresponding service. It should have been obvious to Nietzsche and to his followers that his principles could never gain universal sway because it must divide the world into slaves and masters. If desire for mastery is human, then there must always be revolt under such conditions. Only where the same person is both master and servant is true harmony possible.

The unbalanced philosophy of Nietzsche was either the result or the cause of an unbalanced mind. Nietzsche died in the asylum. And millions have perished in consequence of his teaching.

Among the leaders of Christian youth John R. Mott stands out with recognition. There is usually danger in dealing with personalities of current times; but one feels safe in the presence of Mr. Mott. No matter how many years may be added to his lifetime, he has sufficiently served his generation to be already measured by his ways and works.

(1) John R. Mott began his leadership of youth when he was one of them. From the first, therefore, he was able to *combine theory and practice*. Nietzsche indulged in theories; he thought much and lived little, leaving to others the working out of his theories. But Mott made it a life-habit to think and do. He united principle and practice. This is the first important difference. One never knows how far a theory of living may go, when no actual living makes experiment with the theory. But when theory is constantly tested there is correction and amendment, the results of which are wholesome.

(2) No less important is the difference of principles between Nietzsche and Mott. To *love God above all and his neighbor as himself* is the ruling principle of John R. Mott's thinking and doing. As earnest and intense as Nietzsche, but free from the latter's cynicism, Mott has held up before a growing generation the prospect of leadership by an entirely different road. The supreme word of

Nietsche is, Rule. The supreme word of Mott is, Serve.

(3) With these outstanding principles there follow attitudes and behaviors that differ as radically. Nietsche said to the young men of his people, "*Acquire.*" Mott said to the youth of his generation, "*Surrender.*" Apparently, the former teaching should lead to mastery, rather than the latter. But different elements enter in to vitiate Nietsche's doctrine and to elevate that of Mott. Nietsche worshiped no God, except the god of power which he himself had created. To him any kind of surrender meant cowardice; because it involved the subjection of self to another human being. Instead, each person should contest his neighbor's title to mastery and seek to conquer. Thus the strongest man gains control by right of personal prowess.

Mott looks out above and beyond man to the Father of mankind. To him, surrender to the heavenly Father is essential; because supreme Lordship rests with Him. Unless the Father's children surrender to the divine will, there will be a clashing of wills among men and an endless striving for titles to which man has no inherent right. *Surrender of the will to God brings harmony within the soul and between persons.*

(4) With this principle for a background the Christian leader of youth went further. He inculcated in every youth that felt his touch the desire to *bring other youths under the supreme mastery of God.* The question of leadership resolved itself into the purpose of leading Godward.

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Mastery was not referred to persons, but to things, and principles, and to activities that grow out of principles. To help make a neighborhood more wholesome; to inspire young men toward education; to enable the ambitious youths to reach their loftiest aims in life—such were the practical expressions of Mott's teachings.

(5) Being himself from the first both a thinker and a worker, Mr. Mott mapped out definite ways of procedure. He aimed to develop middle-aged men into leaders of youth, and young men into leaders of boys. But he knew the ways of Christ well enough to emphasize service rather than leadership. Men must devote time and talent to youths, and youths in their turn must devote thought and energy to boys. To those who were willing to follow, he promised reward, not in material things, but in the satisfaction of work well done, and the seeing of *growing character*; which are the true rewards of leadership.

Will you contrast results? Remember that Nietzsche denied every principle that Christ laid down for the acquirement of leadership and that John R. Mott followed all the instructions of Jesus to the best of his knowledge and ability. Compare the work of Young Men's Christian Associations and their widespreading influences with the results of Nietzsche's teachings in Germany. Predict, also, the duration of these contrasted principles in the world order. Then look about you and within, to see whose doctrines are controlling your activities and those of enterprises under your observation.

It were well to consider further the difference of contacts. With whom did Nietzsche live? Whose lives did he personally touch, and what lives influenced him? What were the molding factors in Mott's growing life? How was he kept from visionary theorizing? If you have heard him speak or have read any of his works give your impressions.

Sum up the items discussed, and set forth clearly in your own way the contrasting elements; first, that mark the one as a Christian leader, the other as a godless leader; second, the elements that have helped and that have hurt; third, the fruits of their labors that will endure. Notice how many of these elements in the three contrasts are identical on each respective side. Now will you show what must be changed in Nietzsche's teachings to Christianize them. And what must change in a Nietzsche to make a John R. Mott out of him?

What changes must come in your own motives, attitudes and ways of working to assure such wholesome influences as have gone out from John R. Mott and other Christian leaders of his type? Check up on yourself in the light of this character study. It may give you encouragement; it may humble your feelings. It will greatly aid you if you are honest.

III. Madame De Pompadour and Mary Slessor

We have been studying men who were leaders; let us turn to women of outstanding contrast. We have considered leaders in America; let us look beyond our country. Few women from the ranks

have exerted more political leadership than has the mistress of Louis XV. on the one hand and Mary Slessor of Calabar on the other. None have more greatly differed.

Madame De Pompadour was born among the middle class, but with suspicion resting on her birth. De Tournahem, a wealthy financier of Paris, paid for her education and is believed to have been her natural father. His avowed purpose in educating her was to prepare her for court-life, and particularly to be the king's mistress. He did not conceal this purpose from the growing girl; but rather inspired her with the same ambition.

At twenty she married the Baron d'Etioles, who did not move among the ranks that were popular at court. Besides, the king was then infatuated with another mistress. Soon after the death of that woman, the ambitious wife of d'Etioles met Louis XV. and easily won his adulterous passions to herself. She left her husband four years after their marriage and established herself at Versailles. The king then purchased the estate of Pompadour for her and gave her the title of Marquise.

For twenty years this woman governed France. She made and unmade members of the cabinet; made treaties with other nations; changed the foreign policies of France; helped to inaugurate the Seven-Years War and brought her country down ever lower among the nations. She hated Frederick I. of Prussia and therefore directed the forces of France against Prussia, rather than continuing her naval power against England. Through her

folly France lost Canada, and England gained sea-power which has ever since increased.

It required incredible ingenuity and unceasing activity to retain control for two decades. The king wearied of her within two years and lusted after other women. Madame Pompadour, to please the king, arranged theatricals in which she acted with great lords of the realm, provided concerts of spirituals, and even arranged the details of the king's debaucheries with other women. Nothing was too arduous for her, or too humiliating, if only she could maintain her power in the politics of France. She was able in time to ingratiate herself with the neglected queen and became her lady-in-waiting. "*Ma vie est un combat*," she was wont to exclaim. It was true. Her life was one great struggle. She died completely exhausted at forty-three, having paid the price of her soul. And what did she give the world?

Mary Slessor was born among the humblest surroundings in a Scotch home. Her mother was a devout Christian, but her father drank. Not seldom Mary was sent by her mother to the pawnshop to secure a little money for necessities. The child began to work in the factory at twelve, and long hours they were. But her mother's influence prevailed; Mary gave her heart to Christ. With her surrender to Jesus there awakened within her a desire for more education. She would place a text-book on the spinning-jenny to catch a glimpse of it between shuttles. She found mission work to be done in her environment and did not hesitate to spend her Sundays in Christian teaching. Oppo-

sition set in, but she faced it and overcame. *She was an active missionary before ever she crossed the waters.*

The call of Africa was upon her. She could not rest until it was answered. Her mind was keen; it had not lain dormant when she could attend no schools. Willingly she prepared herself for her work by further schooling. She made friends wherever she went, and invariably she found work to be done. Dominating all else was her one purpose to bring Christ to the natives of Calabar.

Her life forms one of the great biographies of all times. Read the story for yourself. At all places she won victories for Christ. Like Paul, she wished to build on no others' foundation. The spirit of the pioneer was in her. She could not remain on the coast with others, when inland tribes were needing and wanting her. She literally subdued princes, established judgment, stopped the spilling of blood, saved scores of twins and their unfortunate mothers from shameful death. She ruled the tribes in the name of her Redeemer. She was the Christian Queen of Calabar. What was the secret of her great success?

In many ways Madame De Pompadour was made of similar stuff with Mary Slessor. Both were ambitious; both were imbued with a purpose, and were willing to lay down their lives for its accomplishment. Both were hard workers and both attained the place where they could govern others. Both possessed keen mind, strong will and deep emotions. Both fought against opposition and overcame. Both paid the last great price.

Yet, how these two women differed and how their memories have left a contrasting legacy! The one was trained for immorality, and followed up her training: the other was trained for Christ; she was pure and helped others to gain purity. The one was ambitious for glory in a licentious court; the other sought the praise of heaven. The one sacrificed herself to debauch a dissolute king; the other sacrificed herself to lift a fallen people. Madame De Pompadour is remembered today as the type of those who seek *the advancement of self at the price of character*. Mary Slessor stands as the ideal of those whose purpose is *the service of God for the betterment of mankind*.

Dr. Livingstone, the biographer of Mary Slessor, describes her as "unremitting in toil, overflowing with love, stern and exacting, shrewd and practical, often depressed, but having a sense of humor, of strong will, tenacious, fair in her decisions, tolerant with opposition, unwearied in her devotion to her God-given task." Her own words are, "There is nothing small or trivial; for God is ready to take every act and motive, and work through them to the formation of character and the development of holy and useful lives that will convey grace to the world." Is not the essential note of leadership in this sentence?

Note the leadership qualities in these two women.

Without encroaching too near on the bounds of newspaper gossip, consider typical women of to-day, or of recent years, who have walked the path of Madame Pompadour, and note what has become

of them. What has their leadership meant to growing girls? What has been their strength and what their weakness? How have they hurt? How could they have helped?

Think of women of Mary Slessor's type—Florence Nightingale, Frances Willard, Mary Lyon, others of lesser note. Find those of similar character in your own environs; for they are there. How can you coöperate with them? Exchange experience items from your contacts with leading women.

Check up on yourself, to what degree you have allowed yourself to follow the way of Madame Pompadour; in how far your ways are akin to those of Mary Slessor. Remember, she did not put her service purely in the future; she found service always where she found herself. Must this invariably be true?

IV. "Golden Rule" Nash and the Industrial Baron

In contrasting captains of industry the idéal type is easily discovered in Mr. Arthur Nash. It would be even more easy to name a leader of the opposite type; but it does not seem prudent to do so. The number is so great, it seems hardly fair to pick on one. Besides, the worst of that type is gradually being eliminated. The leadership of Christ must eventually prevail in industry as it shall prevail in every other sphere. To most of us the general title of Industrial Baron is sufficient to call up the picture of a leader who contrasts at every point with "Golden Rule" Nash.

The Baron's slogan is, "Treat your men in such a way that you get the largest amount of labor out of them." If the attainment of this purpose requires shorter hours or better living conditions, the Baron is willing to grant them. But his motive is not benevolent; it is selfish. When it seems to him that longer hours of labor and lower living conditions might increase his profits, he cheerfully enforces rules to that effect. Not the human factor stands first with him, but business and profits.

This fact would appear to disqualify the Baron as a leader, and actually he is thus being disqualified. But for generations the Baron has posed as a leader of men, has believed himself to be a leader of men, and has been accepted in his circle as a leader of men. Thousands of his kind are still laboring under this false apprehension; they are wearing the masks of leaders.

These men possess certain qualities of leadership. They have purpose, determination, forethought, perseverance, and are willing to pay the price of success. They have brought their enterprises into prominence; their concerns are known as the leading concerns in the country. They are themselves acknowledged as leading men. They are representative of the Baron class to which they belong and they lead these Barons in certain phases of industry. Where lies their failure?

Our previous studies supply the answer. The Baron is not representative in his own enterprise. He does not represent the men who do his work. He is not in the slightest degree one of them; nor does he care to be. His heart is not concerned with

human beings, except for his own family and his co-Barons. His workmen on their part do not follow him. They work for wages, not for him. At their first opportunity they will work against him; for they sense his feeling toward them. If they could, they would eliminate him, and some day they will. "A doubtful throne is ice on summer-seas."

The answer also lies in the story of Arthur Nash. He was not trained into his present business. His father had intended him for the ministry. His theological training served him little; it remained theoretic. But when circumstances led him into business, he learned to sense the need of Christian principles in business. The workers were underpaid; they could not live decently on their earnings. In face of these conditions, Mr. Nash decided to apply the Golden Rule, to treat others as one likes to be treated. Although he did not see how ends could meet with better wages, he decided on the step. *Persons* must have first consideration and *profits* second. He had always known the Golden Rule without applying it to business. Now he changed theory to practice and found that it worked.

With better wages better work was done. This is not invariably true. When workmen have compelled employers to increase their wages, they are not likely to increase the output. But Mr. Nash had volunteered an increase; which made the whole aspect different. His workers caught the idea and entered into its spirit. They worked so much better that another increase of wages proved possible.

But, lest those earning less should receive smaller benefit from increased wages than those earning more, the latter formally presented a method of increase whereby the rate of increase was measured by time rather than by present wages. The Golden Rule had become operative throughout the ranks of the workers.

Strikes were numerous those days; but there was no threat of a strike in the A. Nash Company. When the winter grew severe and many families of strikers suffered, there were "Nash" workers willing to lay off for a month or so, to give the unemployed a chance. Both union and non-union men were included. A spirit of goodwill prevailed among leaders and followers.

Instead of asking, "How much can we get out of our workers for how little?" Mr. Nash has consistently asked, "How much remuneration can we afford without defrauding the consumer and without becoming insolvent?" The answer has been clear enough. From year to year the wages have increased, and with them the number of customers. The Golden Rule means the acknowledgment of Jesus Christ as the supreme Leader. This supreme leadership has shown its worth in practical business. In following Jesus, Mr. Nash has given evidence of his own qualities of leadership.

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Make a study of business concerns to discover to what degree the Golden Rule is being applied by the employers, and by the employees. Note the law of action and reaction. Learn of Union Labor how far its leaders

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practice the Golden Rule. What of their leadership when it is anti-Christian? Can it endure? How explain the good it has wrought without loyalty to Christ's leadership?

Take a concern you know and apply to it the Golden Rule. It is feasible, as we have seen; but you must convince others of its practical virtues.

If there is time, compare Charles Evans Hughes, the Christian lawyer, with Clarence S. Darrow, the agnostic lawyer. Or if either of these men is unfamiliar, select your own contrasting lawyers and examine their principles and motives.

You readily see that the field of study here is unlimited. Great military leaders may be compared; great teachers, great scientists, great adventurers. But it is better to study positive characters than to study negative characters.

COLLATERAL READING: A good encyclopedia deals with the lives of most leaders we have mentioned. Barton's is among the choicest lives of Lincoln, Trotsky's "Lenin" should be accurate and intimate. Livingstone's "Mary Slessor of Calabar" is voluminous; but its First and Third Phases convey most striking information. Mr. Arthur Nash distributes booklets with his story through his agencies. Every Y. M. C. A. can provide information regarding John R. Mott.

DAY BY DAY: Isa. 45:1-13; 37:1-20; Ps. 119:1-11; 2 Tim. 2:1-15; Isa. 3:12-26; Prov. 9, with Micah 2:1-10; Luke 6:20-38.

X

LEADERSHIP CHRISTWARD

"Looking unto Jesus, the author and perfecter of our faith."
—Heb. 12:2.

NO Christian leadership is conceivable that does not lead to Christ. If Christ is not the source of inspiration, the motive force, and the goal of our leadership, then it is false to put His stamp on it. The principles we foster must be acceptable to Him and must represent His teaching. The movements in which we labor must form part of His program. The lives with which we come in contact must thereby be brought nearer to the heart of Christ. Above all and preceding all we must ourselves be fully in harmony with Him. It is necessary, therefore, in this final chapter, to study the issues that immediately face us in the mapping and working out of our Christ-centered program of work, and the steps we need to take to meet these issues.

I. Beginning with Self

As "The judgments of the Lord begin at the house of God" (1 Pet. 4:17), so must the movement Christward start with self. We cannot hope to lead others in a direction in which we are not definitely moving. But if we with increasing faith-

fulness follow our Leader, then we are ever more adequately prepared to lead others in His way. When each succeeding day finds Christ more supreme in our thoughts and doings, then may we have confidence to bring our environment into more complete subjection to Him. The growing likeness of our world to Him will keep pace with the growing likeness of ourselves to Him.

Various terms have served to denote this growth Christward. It is looked upon as *growth in grace*; as a perishing of the old Adam and the victory of the new man in Christ Jesus; as a dying of the ape and tiger—all according to the viewpoint from which we observe or experience the transformation. But it comes ultimately to this one fact, that as a healthy child gains daily strength, and gradually approaches maturity, so does the loyal Christian advance in his likeness to Christ and find it each day more natural to do His will.

This Christian growth involves struggle. The little child must make strenuous efforts to walk and talk, to acquire the arts of living. The Christian finds within himself tendencies away from Christ and toward the beast. He fears subjection to the will of another, including the will of Christ. Not until he has wholly yielded his own will to the will of his supreme Leader does he find that such subjection is the only true liberty. For then his heart is in tune with the heart of the universe; he finds harmony and peace.

Following the leadership of Christ insures advancement in the right direction, and the stimulus of a high purpose. The needed strength is guar-

anted for each day's work for the fulfilment of our destiny. Our labors contribute to the world's needs. Hence the further assurance of our own qualifications for the work of the kingdom. As Bunyan puts it on the lips of Mr. Valiant-for-Truth,

*"He who would valiant be
'Gainst all disaster,
Let him with constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim."*

II. Leadership in the Home

The unit of the nation is the individual citizen; *the unit of the Christian Church is the home*. It is not possible, therefore, to consider Christian service without a study of home relationships. From the earliest dawn of history the children of God have been admonished to exert leadership Godward in their own home. Abraham gained divine approval for his faithfulness as the head of his house (Gen. 18:19); Moses admonished Israel to teach the children (Deut. 6:7); Joshua gave similar instructions (Josh. 4:22). But what began so well in the Old Testament moved on toward perfection in the New. The leaders in the Christian Church were enjoined to start their introduction of Christ-control in their own homes. "For if a man knows not how to rule his own house, how shall he take care of the church of God!" exclaims Paul (1 Tim. 3:5). What was thus required of elders was ex-

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pected as well of deacons, who must be "ruling their children and their own houses well" (1 Tim. 3:12).

If the individual heart is the place where first a complete yielding to the leadership of Christ is learned, the home is the place where first Christian leadership must be practiced. It was thought not more than a generation ago that prayer in the home and Bible reading formed the sum and substance of Christianity in the home. Good people spoke of "The Family Altar" and "Family Worship" as the all-sufficient tokens of the presence of Christ. Today we appreciate these ideas of the past; but we are no longer content with prayers and Scriptures. We want lives and teachings.

The Christian parent needs, above all things, to *control himself in his own home*. Trials in office, store, and shop serve to render this self-control anything but easy. The man, who must keep silent because of his position among men, may feel free to give vent to his worst feelings when among his own.

*"We give careful thought to the stranger,
And smiles to the sometime guest;
But oft to our own the bitter tone,
Though we love our own the best.
O, lips with the curl impatient;
O, brow with the frown of scorn,
It were cruel fate, were the night too late
To undo the hurt of the morn."*

The Christian must among his own control his temper, guard his lips and practice the goodwill

and patience of Christ. He needs in his attitude and conversation to show confidence in the wisdom, the power, and the goodness of God. Frets and anxieties do not belong to his repertory.

Such Christian home living must eventuate in *Christian home teaching*. The child's God-appointed teachers are his parents. The child in turn has been divinely constituted to draw out religious instruction from his parents. "Where does the rain come from?" "Who makes the grass grow?" "Who holds up the sun in the sky?" "Where did I come from?" These and a thousand other questions are thrown at father and mother, each of them an invitation to assume the office of religious instructor. If the Christian parent negatives these inquiries by silence, or suppresses the child's questionings, he closes the door of knowledge, where the child is eagerly lifting the latch. He signs his own death-warrant as a Christian leader.

The home is the cradle of worship. Children must be taught to pray. They need words to express their wants and wishes relative to the body; they need words likewise to express the needs of the soul. The Christian parent must personally practice prayer in order to introduce the child to ways of worship. Parents must supply their children with language to be addressed to God; but to make such language necessary, they must direct the child's mind toward God. From his earliest days the attitude of father and mother toward the heavenly Father determines the child's religious attitude. Words of prayer are supplied

because the child finds need for using them. They should serve to lead the child into self-expression at the earliest possible date. At break of day, at fall of night, at meal-time in the presence of God's bounties, parent and child lift their hearts to God, the Giver of every good and perfect gift.

Sacred songs and Scripture memory work are essential to the training in leadership which every child has a right to enjoy. The songs that are loved by God's people and are frequently used in the Church may serve best to give vent to religious feelings; at any rate, they help prepare the child for public worship. But there are simpler songs that suit the little one's experiences better because they relate him more consciously to God. Those Scripture passages, too, that breathe a simple spirit of prayer prove most helpful to enrich the child's vocabulary.

III. Parental Coöperation

Christian parents coöperate with other teachers of their children. In the long ago the education of their offspring was committed to them alone; but there are efficient helpers now. It should never be forgotten, however, that in reality the teachers in public schools and in Christian institutions are only helpers of father and mother. They coöperate with us in the training of our children. This is true of the public school; it is true even more of the church school. Home teaching is supplemented by teaching under the auspices of the Church. Parents and teachers need, therefore, to meet together for the intelligent consideration of the child's capaci-

ties and needs, for the agreement upon curriculum and time, and for the assuring of practice to follow theory. Parents who set themselves to the training of their own children in Christian theory and practice are starting them on the way to Christian leadership and are themselves acquiring the essentials of leadership power.

Discuss at this point to what measure this parental leadership is now being applied. What obstacles are in the way, and how may these be removed? What has been the general experience of students in the matter of family worship? Was it observed in their homes? Did it help them? Did parents seek the coöperation of Sunday school teachers? Did church workers make clear to parents what they should do with their children through the week? Was a difference between home religion and family worship sensed?

IV. *Educational Evangelism*

The purpose of all teaching is to lead the person taught into right relations of life. A knowledge of "Readin', Ritin', and Rithmetic" forms the beginning of this mastery, and more advanced schooling means further advancement into fitness for living. *The purpose of Christian teaching is to lead the person taught into right relations with God through Jesus Christ.* Or, to put it in another form, the purpose of Christian teaching is to help others live the truth of God. For the reaching of this purpose there must be (a) a definite *bringing to Christ*, (b) a *building of character* in the knowledge and fellowship of Christ, and (c) initiation

and guidance in the service of Christ. These three steps are necessary in our dealings with children, with youth, and with the mature.

Ideally every child should think of God as his Father; for God is the mystic source of every living soul. But we are not living under ideal conditions. Countless children have not learned to think of God as their Father; because their home training has been away from God. Others, whose parents profess Christianity, have learned to think of God mainly as an avenging Judge, whom they would but cannot escape. There are some fortunate children whose feeling toward God is that of a child toward a loving Father. It is obvious that these three different types require different treatment.

(1) *The child in a godless home.* Children who are ignorant of God except through the use of oaths, and are therefore walking in a direction away from God, need a definite turning of heart and mind toward God. They need conversion. Habits which in their ignorance and mal-education they have formed, must be broken, to be replaced by Christian ways. This is no easy task; in fact, it is beyond us. Only the Spirit of God is able to change these thwarted lives. But we know that God's Spirit is willing, and that He works through us.

(a) Such children are *spiritual orphans*. Their parents are related to them physically, but not spiritually. We, who would lead them Christward, must become their spiritual parents. Just as the childless Hebrew in ancient days could adopt a child from another nation whereby the child be-

came a Hebrew, so must we Christian workers adopt these Christless children spiritually, with love, with prayer, with teaching. Such ties are stronger than blood and more lasting. But as Christian parents may approach God with confidence on behalf of their children, so may Christian workers come to God with these children of their spiritual adoption to commit them to His grace. We shall not rest, and give Him no rest until the child-heart is turned to its eternal Father.

(b) Such spiritual ministering to a child requires *delicate speech and action*. Children who have not reached the age of discernment are scarcely capable of repentance. But they may be led to know God as a mighty Maker of things that are seen, as a wise Provider of all things we need, and as a loving Friend whom they shall try to please. They will soon learn that whatever is displeasing to God must be avoided and refused. It is not hard for children to walk onward in this way until conversation is opened between the child and his Father, through Scripture, song, and prayer.

(c) The older child already knows what it is to do evil and good. To know that God is love, and that He is also holy, brings sorrow to the young heart that has sinned—and a desire to “play fair” with God. To win the older child to Christ there is need of more direct approach. The fight for purity is likely to be on, in which the thought of the boy Jesus is exceedingly helpful. Wrong habits have already been formed that must be denied. The heart must surrender to the Master.

(d) There are three or four aids to the Christian leader who yearns to bring children of these types to Jesus. First, *the active coöperation of the Holy Spirit*. This is always true; but it is particularly so at the time when childhood shades into adolescence, and for two or three years more. There is reason to believe that God knocks at each human heart during these changing years. Second, *the sense of dissatisfaction* that comes with awakening life. Although the adolescent appears bold and self-satisfied, this is largely a mask. The world is growing so immense that the boy and girl feel ever smaller. Hence their hero worship. They long to be of more worth in the world. If Christ is made known to them in spirit and in truth, they tend to accept Him. Third, *the influence of their comrades*. If George can pull Charley down, he may also help to lead Charley upward. Young Christians, who live consistently, have a tremendous influence over others to whom Christ is still a dim figure. The witness of Christian comrades on behalf of Christ weighs heavily with other youths. Hence, a Decision Day, if carefully planned, may prove of immense value. Mankind is, after all, of one blood. We are not together like wheat on a heap; we are together like branches on a tree. When George stands up for Christ it is easier for Charley also to stand up for Christ.

Finally, there is *the mature leader's life* that counts. The teaching of many Christians is almost hopelessly deficient. Were it not that they are dealing with eternal verities, that God's Word does not return to Him void, the sum-total of all

results in Bible teaching would be shamefully small. But teachers *act* before their pupils. Their Christian behavior suggests Christ.

(2) *Children of Christian homes.* (a) Children of homes in which God has been presented as an avenging Judge, or as a ubiquitous policeman, are more difficult to lead to the loving heart of Christ than are children from non-Christian homes. They think they know matters of which they are woefully ignorant. Even the suggestion of divine fatherhood carries no weight with them, because their earthly father seems feelingless. But the merciful and forgiving phases of God's nature will appeal to them. They need the assurance that God tenderly cares for them and the conviction that they grieve Jesus most deeply by failing to take His hand.

(b) Where the home training has been wholesome, there should be no need of conversion in the sense of turning about and going in a different direction; for the child is already moving Christward. It is futile, then, to look for upheavals; or even to gauge the measure of assurance by deep impressions. The soul is gradually unfolding as the flower unfolds in the sunlight.

*"When, passing southward, I did cross the line
Between the Arctic and Atlantic Oceans,
I may not know from any signs of mine,
By startling scenes or strange commotions,
Across my track.
But as the days grow sweeter one by one
And e'en the icebergs melt their hardened faces;*

*When sailors linger, basking in the sun,
I know I must have made a change of places
Some distance back.*

*"When, answering timidly the Master's call,
I passed the borne of life in coming to Him,
When, in my love for Him I gave up all,
The very moment when I thought I knew Him,
I cannot tell.*

*But as unceasingly I feel His love
And this cold heart is melted to o'erflowing,
As now so clear the light shines from above,
I wonder at the change, but move on knowing
That all is well."*

(c) Nevertheless, many of these young people must be brought to a *definite decision*. They must be led to take a stand for Christ in the presence of others. They need to pledge themselves in loyalty to their Master. With all others, from whatever home, they need to sense the vital truth that they belong to God; that, therefore, all their powers and talents, their time, their money, and their strength are God's.

(d) *Teaching and training* follow in the wake of such acceptance of Christ. The outstanding doctrines of the Christian Church are their legacy; they have a right to them. Pastors do well to use their opportunity with boys and girls of adolescent years, about to unite with the Church. Six months of intense teaching is none too much to ground young Christians in their reasonable faith.

(e) *Work* must be given these young disciples, in choirs, as officers and committee members of classes and organizations, as messengers for church

publicity, as agents of their respective groups, as missionaries for Christ within their own community, and even reaching out into far-off fields with letters and gifts. In church activities order and discipline need to be observed, for the molding of character and the facile execution of service.

(f) The adolescent needs to be trained into *church attendance*, to identify himself with the world's most abiding and universal institution. Every church organization is in honor bound to foster loyalty to the Church first, then to itself, then to other religious agencies. Faith and works must be joined shall the child grow into strong Christian maturity.

Find out from the group how many remember their coming to Christ for the first time. Draw out expressions regarding their early religious experiences—fears, hopes, disappointments, misunderstandings, whisperings of the divine Spirit.

V. Jesus and the Young People

Young people like Jesus as soon as they get their eyes steadily on Him because Jesus is forever young. He likes young people; they were His choice for His three years of companionship on earth. But young people who have refused His earlier call are much harder to reach than children. They are wilfully sinning; they fail to live up to their highest light. Unless they speedily repent they run their way to destruction. How may they yet be reached?

(1) *The eminent fairness of Jesus* must be shown them, and the courage with which He stood for His

convictions. In similar way the Christian leader's own fairness and his courage must make themselves felt. Youth is brave and youth insists on fair treatment. Youth is facing life and wants to share in life's program. The ever-broadening program of Jesus must be held up before the youth.

(2) *The exceeding sinfulness of sin* must be taught young people; for they know they are wrong in rejecting Jesus. They are aware that temptations are too strong for them. Jesus, the Friend of sinners, appeals to them because of His spotless purity, and their own need of cleansing.

(3) Few men have power with wandering youths, for few men live truly Christlike lives. Youth likes in us what youth would like in Christ Himself; but youth is not deceived. They read us like a book. *Words do not touch them; character only counts.* When our teachings are backed by our doings we have some chance with wayward young men and young women. Our approach must be tactful but fearless; sympathetic but straight to the point; loving but searching; gentle but persistent. The youth lives between childhood and maturity. So must the appeal have elements that reach the child within the youth, and other elements that reach the man or woman within—it must be an *appeal to childlike trust and to manly responsibility.*

VI. Personal Evangelism

Beginning with youth and all the way up into manhood and old age there is need of personal evangelism. Whole books have been written on the subject, which cannot be treated here to exhaus-

tion. In our efforts to lead individuals to Christ we may learn from those who have made this form of service a life-work. May we offer these suggestions:

(1) Labor with an individual of *your own sex*, because you understand your own sex better and you are surer of unhindered approach.

(2) Study carefully the *bent of mind and life habits* of the person about to be reached, so that a way of approach may be found which will at once interest that person.

(3) *Interview the individual alone*; so that he may feel perfectly free to express his reasons for still living without Christ, and that you may freely tell him the truths he ought to know for his own good. You are convinced that he is wrong and are about to tell him so. You are interfering with his present ways of living. These are not flattering subjects. He is more likely to resent your remarks if others are present.

(4) *Be well equipped with your Bible*. God's Word has far more authority with him than your word. Master, therefore, those parts of the Bible that deal particularly with man's relation to God as a needy, guilty sinner in the presence of a holy Supreme Being, and that clearly present God's gracious plan of redemption in Jesus Christ. Re-iterate these outstanding teachings until they are lodged in the individual's mind so well he cannot rid himself of them.

(5) *Give him sufficient chance to talk*, if he will stay on the subject. When he moves away from the subject, bring the conversation back.

(6) If possible, *pray with your friend*, and have him pray before you leave. Secure the promise that he will pray when all alone.

(7) *Urge immediate action*. The unconverted wants delay. The law of inertia is holding him. He fears change of habits and attitudes. But God says, "Today if ye will hear my voice, harden not your heart."

(8) *Visit your friend again* as soon as opportunity permits. He is thinking more than he shows. Like the hammer that finally breaks the big rock, so your suggestions and warnings are having their constant effect. In time he is likely to surrender.

(9) *Remain courteous* whatever rebuff you may receive. Let Christ show through you supremely in this Christlike service. Let the other man do the arguing; *you* know your ground. Let *him* get nervous; *you* have plenty of time. Leave a good taste in his mouth after you are gone. It will make the next meeting easier.

(10) From start to finish *depend on the Spirit of God*. You can no more convert a man to God than you can build a tower that reaches heaven. But you can *point to heaven*, no matter how puny you are. God has promised His Spirit, and He never goes back on His promises. You represent Him when you speak to a man of his soul. You are God's mouthpiece. God is working to reach that soul by the way of your heart.

(11) Study again and again the story of *Jesus and the woman at the well*. Watch her attempts to ease her conscience by getting away from the sub-

ject, while Jesus draws her back to it every time. That story stands supreme in all literature for individual work with individuals. Following that matchless story there are books of our own day that furnish helpful suggestions.

Discuss personal work, hindrances experienced; helps found; successes gained; difficulties overcome; baffling obstacles.

VII. Revivals

There remains a place in our modern Christian economy for revivals. No doubt they have been abused. In certain southern states each spring sees a revival, which is the only season people seem to think of God. In other places revivals have meant wholesale trail-walkings such as presently are forgotten. Spite of these abuses, there is a place for genuine revivals today. Sinners and saints need the voice that calls to repentance. Ministers who constantly preach to others need to be shaken by the thunders of revivalists, for sins have silently fastened on them. Church members who grow self-satisfied may be called back from lethargy by the voice of a revivalist. Ruffians, whom no minister could reach, may be drawn to the tabernacle and find Christ there.

Revivals bring Christ to the masses, and they set Christians to work. They heal old wounds and apply surgery to old, festering sores. When the revival came to Herrin, Ill., men, who had sought each others' lives, united before the one Saviour of them all. Those who had but six months earlier been riding through "Bloody Williamson County"

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in raiding expeditions, went out riding to tell the good tidings of Christ.

When the parents and the Church unitedly have failed to bring the little one close to the heart of Jesus; when the youth has wandered in his own foolish ways and has strayed far from the fold; when the sinner is wholly out of the Church's reach; when a satisfied church is resting on her laurels and is sinking into lethargy, then there is call for revival. The man who can reach the people through revival services stands among the foremost in the ranks of Christian leaders, if he truly leads the people to Christ.

But the revival should be the beginning of a movement and not the end of it. Revival should lead to education and to service.

VIII. Increasing Christianity

It is the genius of Christianity to spread. "Of the increase of his government and of his peace there shall be no end" (Isa. 9:7). This is true of the individual. Christ must gain progressive control over his thoughts, words and deeds. It is equally true of the Christian's environment. The presence of a Christian anywhere must mean the increase of the government of Christ and of His peace.

This is the plan and the teaching of Jesus. Like a leaven in a loaf so do His principles permeate personal, community, national, and world life. This is also the actual working out of Christianity. It always spreads. It spills over out of the life of the individual. It spills over out of the life of the

group. Or it dies. The genius of Christianity is missionary.

(1) When the individual Christian fails to allow the principles of Christ to spread out from himself, he dwindles and droops. He may at last be saved, "but so as by fire." There are no works to follow him. Contrary to his calling, he is a non-conductor.

(2) When the group tends to retain the principles of Christ within itself, the group similarly dwindles and droops until its profession becomes a mockery. The candlestick is taken away from them; witness the seven churches of Asia whom John admonished in the book of Revelation. Witness the regions in Africa and Asia that could not withstand the shock of the Moslem hordes.

(3) But often in this dying group there is some faithful soul who remains obedient to the genius of his faith. He cannot retain the saving principles of Christ within himself; he spreads them spite of his group. This happened when the Church neglected her children; Robert Raikes began the Sunday school movement. It happened again when the Church neglected her youth; Sir George Williams inaugurated the Young Men's Christian Association movement. Still the Church has continued to serve adults rather than growing lives, and in consequence countless organizations have sprung up to meet the needs. But even among men the Church was not fully awake to her opportunity; Christian fellowship was not adequately developed. Men's clubs have consequently arisen

outside the Church, but fostered by men of Christian spirit. They cannot give adequate expression to the genius of Christianity; but they make attempts along humanitarian lines. When churches failed to reach the masses in their own communities, such movements were initiated as the Salvation Army, the Nazarenes, the Pentecostal Church, and other agencies whereby zealous Christians can give expression to that inherent call of spreading the government and peace of Christ.

Mention known agencies in the community that work for good, but under no Church auspices. Note activities of Christian laymen outside the Church. Also the influence of the Church as an organization on outside agencies for good.

IX. Increasing Christian Leadership

The Church has taken over the Sunday school; though only after much hesitation. The Church is now friendly to Y. M. and Y. W. C. A. work. The Church is incorporating boys' and girls' organizations as fast as circumstances permit, lest she lose her own life.

It is the task of the Church to develop her members into leaders for Christ. Out of the Church must come the statesmen, the professional men, the business men, the labor leaders, the spreaders of God's benign truth everywhere. As Jesus first preached, then taught, then trained, so is the Church called of God to reach, to teach, and to train, so that the lordship of man shall be Christ's. This is the spiritual circle. In some form the earthly circle is always that of the farmer who

bought more land to plant more corn to raise more hogs to buy more land. The circle of heaven on earth is to reach more people to teach more people to train more people to reach more people for Christ. This circle has no limit; it moves into infinities and eternities. Truly, "Of the increase of his government and of his peace there shall be no end."

The center of this circle is Christ, and its circumference pushes ever outward with Him. For the followers of Christ move within that circle—reaching, teaching, and training disciples, through whom Christ becomes ever more truly the world's Leader.

SUGGESTIONS FOR PRIVATE STUDY AND CLASS WORK

Make clear what relation Christian leadership bears to Christ.

What happens when a Christward movement does not start with self?

Consider the Christian's growth, fight, yielding and purpose Christward.

Why must the home rather than the individual be the unit of the church?

Suggest opportunities which the home offers for leadership.

If worship and religion differ in the home, which is more effective?

What help do children give their parents to draw out leadership? Give illustrations.

Picture family worship and family religion as you have experienced it.

Discuss the process of teaching passing out of parents' hands, and the modern remedies.

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What makes it easier to lead children to Christ than to lead youth?

Consider the three steps necessary in Christianizing.

Point out the difference in dealing with children of non-Christian and with children of Christian homes.

Note helps we have in reaching souls for Christ.

Compare conversion and decision.

Show the mistake of regarding the bringing to Christ as final.

What is there in the Church and her life that gives her a right to stand prominent in Christian life and work?

Consider helps and handicaps in working with youth.

Enlarge on the suggestions for personal evangelism.

Take up pros and cons of revivals.

Study the phases of increasing Christianity.

Apply "the circle of heaven" to your environment.

What tasks does it suggest?

COLLATERAL READING: *Confronting Young Men with the Living Christ*, Chs. I, VIII, by John R. Mott. *Introducing Men to Christ*, Chs. II, VII, by W. D. Weatherford. *Education for Successful Living*, by James E. Clarke.

DAY BY DAY: Matt. 5:21-48; Mark 10:13-24; John 16:7-14; 17:1-3; 4:1-26; Rev. 3; Ezek. 47:1-9.

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